The Relief Society Magazine

Volume XX MAY, 1933 No. 5

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THE RELIEF SOCIETY MAGAZINE

Organ of the Relief Society of the Church of
Jesus Christ of Latter-day Saints

VOL. XX MAY, 1933 No. 5

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Mother's Reverie

By Ella J. Coulam

There's a silent urge within me
That keeps nagging all the day,
To do the things I want to do
And put duty quite away.

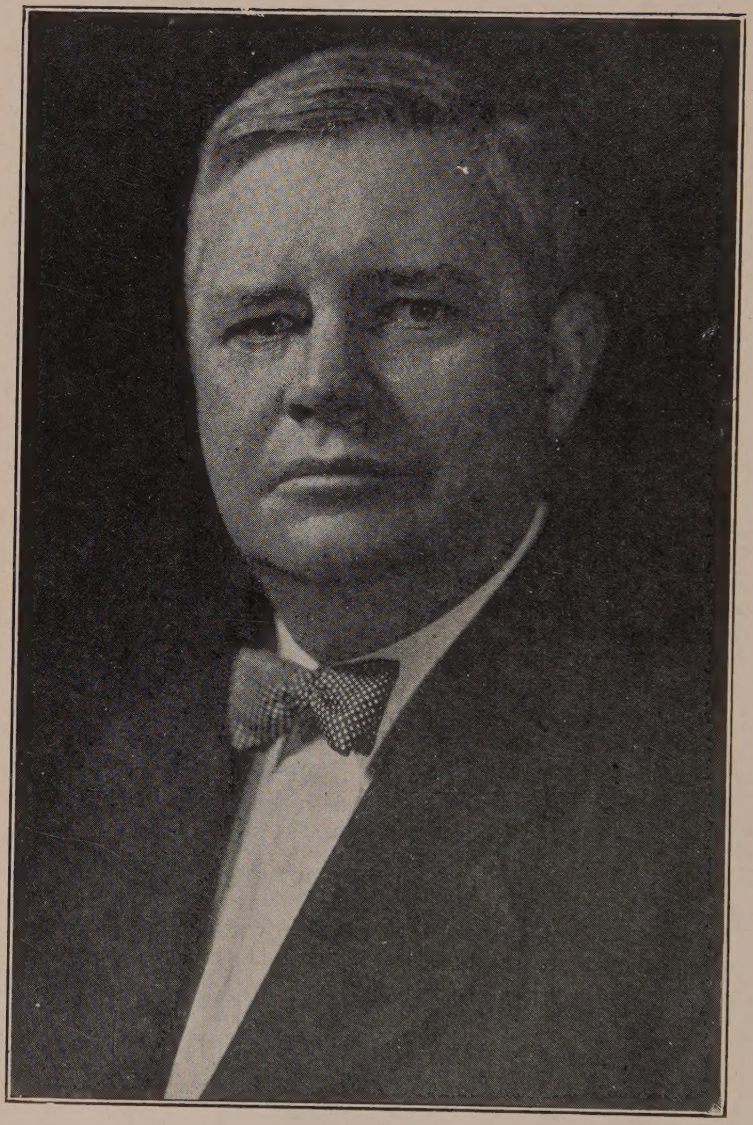
At seven I must leave my bed
To serve the morning meal,
And send the children off to school,
No matter how I feel.

And then when breakfast's over
And quiet reigns once more,
That urge keeps nagging me to write
Those lines I have in store.

But I must wash the dishes
And mix a batch of bread,
For noon will bring a hungry bunch
In spite of aching head.

Then when lunch is over
And I have time to write,
I try in vain to catch those words
I thought of in the night.

But mine's a pleasant service
And I must be content,
For I'm in partnership with God
With these children He has sent.



PRESIDENT J. REUBEN CLARK, JR.

THE
Relief Society Magazine

VOL. XX MAY, 1933 No. 5

President J. Reuben Clark, Jr.

By James E. Talmage, of the Council of the Twelve Apostles

ON the sixth of April—a day notable for auspicious events in the annals of the Church and in world history—Elder J. Reuben Clark, Jr., was sustained by vote of the people to be Second Counselor in the First Presidency. The occasion was that of the opening session of the spring conference of 1933, officially known as the One Hundred and Third Annual Conference of the Church of Jesus Christ of Latter-day Saints.

Elder Clark was ordained a High Priest and set apart to this exalted calling under the hands of President Heber J. Grant, President Anthony W. Ivins and eleven members of the Council of the Twelve Apostles, in the Salt Lake Temple on Thursday, April 13, President Grant being voice in the sacred ordinance.

In this way—the way prescribed through divine revelation—the highest quorum of the organized Priesthood was made complete by the installation of a successor to the late President Charles W. Nibley, whose call from mortality came on December 11, 1931.

As to the constitution of this presiding body, the revealed word is thus specific and definite:

"Of the Melchizedek Priesthood, three Presiding High Priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith and prayer of the church, form a quorum of the Presidency of the Church."

AS a people we believe implicitly in the actuality of inspiration and its higher manifestation, revelation, in the selection and nomination of men for positions of presiding authority. We speak of the honor attaching to office in the Priesthood—and rightly so, for a call to such position is a definite expression of confidence and righteous esteem on the part of the nominating authority and of the voting membership. Then, if the call be in accord with the divine will, we do but honor him whom the Lord delights to honor. But with the honor is commensurate responsibility, together with an exacting accountability. The personal realization of the obligation imposed by his new calling was fitly expressed by President Clark in his address before the conference. These are his words:

"I am keenly aware of and am deeply grateful for the great honor the people have bestowed upon me. I am also aware that a responsibility equally great comes with that honor. May I say that just now I am thinking more about the responsibility than about the honor.

"Should any of you have hopes about my work in this high office to which I am called, I trust I shall not too much disappoint you. If any of you have misgivings, I can only say that your misgivings can hardly be greater than my own. I am keenly conscious of my own defi-

ciencies. I come late in life to a new work."

NO one who is acquainted with President Clark and his life of strenuous service will construe that last sentence of the quoted paragraph to mean that he comes late to a participation in Church activities. It was the writer's privilege to know him well in his youth and to follow him in his work through early manhood to present maturity in his sixty-second year, and moreover, to observe with gladsome satisfaction his devotion to Church duties in both letter and spirit throughout his career.

Before professional and official duties came with insistent demands that kept him for years away from home, he was a prominent worker in the Church, especially in Sunday School and Mutual Improvement Association service. In his home ward, the Twentieth, Ensign Stake, his effective service in Sunday School affairs is an enduring feature of ward history. His efficiency in Mutual Improvement work brought about his appointment to the General Board of the Young Men's Mutual Improvement Association in 1925, and in this capacity he has served well down to the present. While away from the stakes and wards of the Church he and every member of his splendid family have given their best efforts to the several mission branches with which they have been temporarily associated.

Furthermore, Brother Clark has been and is a profound student of both the history and doctrines of the Church and he is justly recognized as one of our able theologians. Among his distinguishing characteristics are an unusual capacity and an indomitable desire for work. And whatsoever he has undertaken to do, in Church or secular undertakings, he has done with the full force of his virile and irresistible energy. A mighty man has taken his place among the leaders of this people.

AMONG his fellows and associates, from the status of college student to that of United States Ambassador, he has always been prominent and generally eminent. He is equipped by practical experience in many capacities, such as school teacher and principal, research specialist at Columbia University, and he has filled a succession of offices in ascending grade and increasing importance connected with the national Department of State. For such readers as delight to consider details of dates and data, the following will be of interest—taken from *Who's Who in Government*, Volume 2, 1932 edition, with minor inclusions from *Who's Who in America*, Volume 13:

CLARK, JOSHUA REUBEN, Jr.; Ambassador to Mexico, born September 1, 1871, Grantsville, Utah; son of Joshua Reuben and Mary Louisa (Woolley) Clark; educated at Latter-day Saints College; University of Utah, B. S., 1898; Columbia, LL. B., 1906; married Luacine A. Savage, September 14, 1898; four children, Louise (Mrs. Mervyn S. Bennion), Marianne (Mrs. Ivor Sharp), J. Reuben, and Luacine Savage. Acting Principal Southern Branch of State Normay School, Utah, 1901-2. Admitted to N. Y. bar 1905. Assistant Prof. of Law, George Washington University, 1907-8. Assistant Solicitor, Department of State, 1906-10, Solicitor, same, 1910-13. Appointed by Pres. Taft Chairman of the American Preparatory Commission to represent the United States upon the International Preparatory Commission for the Third Hague Conference, 1912. Appointed General Counsel for the United States before the American-British Claims Commission, 1913. Counsel for Department of State and expert assistant to the American Commissioners, Conference on Limitation of Armaments, 1921. Appointed member of the General Board of the Y. M. M. I. A., 1925. Commissioned Major, Judge Advocate General's Reserve Corps, 1917; assigned to

active duty, 1917; under orders of Attorney General Department of Justice, 1917; relieved from duty in office of Judge Advocate General and appointed Adjutant of Provost Marshal General, 1918; honorably discharged, 1918. Awarded Distinguished Service Medal, 1922. Special Counsel for the United States, American-Mexican Claims Commissions, 1926. Agent for the United States on General and Special Claims Commissions, United States and Mexico, 1926. Appointed Undersecretary of State, 1928. Appointed Ambassador to Mexico, 1930. Member of the American Society of International Law; Phi Delta Phi. Clubs: Cosmos, Metropolitan, Chevy Chase, India House. Residence, 80 D Street, Salt Lake City.

AS early as 1910 Mr. Clark became officially associated, and deeply interested personally, in Mexican affairs. In his dealings with officials and citizens generally he developed a deep respect for the Mexican people, which was met by reciprocal regard amounting to genuine affection. With his powers of keen discernment whenever and wherever a question of personal or national rights was at issue, and with characteristic good nature and genial disposition, he never failed of success in achieving diplomatic adjustments. At the request of the President of the United States he continued to serve as Ambassador to Mexico beyond the time duration specified by him when he accepted this important and honorable appointment. With the many and great changes incident to the last national election Ambassador Clark tendered his resignation, to take effect with the close of the Republican administration in this country. His departure from Mexico was attended by impressive demonstrations of both official and popular regret.

The Ambassador's resignation was acknowledged by the Secretary of State with the following letter of appreciation:

"I have received your letter of February 24, 1933, enclosing a letter to the President in which you submit your resignation, to become effective at the close of business March 3, as Ambassador extraordinary and plenipotentiary of the United States to Mexico.

"Your wishes, of course, have been met and your letter has been placed in the President's hands. I desire to take this occasion to express my deep and sincere appreciation, not only for your distinguished service as American Ambassador to Mexico, which has reflected signal credit upon the Department of State, but also my personal appreciation and gratitude for the aid of your wise counsel and loyal cooperation at the beginning of my service in this office.

"I am fully aware of the peculiar difficulties with which you were confronted in Mexico. It is therefore a matter of fairness to you and a matter of gratification for me to say that your work has not only materially strengthened the connections between the United States and Mexico to the benefit of both, but has served to give definite development to the new policy in our Mexican relations, in the inception of which you played so large a part. The wisdom of the new policy and the soundness of its results would seem to be apparent to any close observer of relations between the two countries and should be to you a matter of personal gratification.

"I assure you of my very best wishes for your future success and happiness and reiterate the expression of my appreciation and warm personal regards."

In acting upon the resignation, President Herbert Hoover sent to the retiring Ambassador the following communication:

"I must of course, accept your resignation as Ambassador to Mexico, to be effective at the close of business March 3.

"I wish to take this occasion to express to you the appreciation I have for the service you have rendered our country as its Ambassador to Mexico. Never have our relations been lifted to such a high point of confidence and cooperation, and there is no more important service in the whole of foreign relations of the United States than this. A large part of it is due to your efforts, and I realize that it has been done at a great sacrifice to yourself. The American people should be grateful to you for it."

Justly commended and lauded for his services to the Nation, invested with unusual honors and enjoying the confidence and esteem of the governments of two countries, our beloved Brother J. Reuben Clark, Jr., returns to his native State amidst the welcome of her people of all parties, classes and creeds. To his exalted position in the Church he brings unusual ability, absolute dependability, an unwavering testimony of the divinity of this marvelous work in the latest dispensation and whole-souled devotion to this Church and its people.

AN ancient Apostle wrote tersely and with truth: "The woman is the glory of the man" and, further: "Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord."

Possibly President Clark would have accomplished great things even though he had always lived a bachelor; but certain it is he could never have become the man he is had he remained unwed. At the right time and place, within holy precincts, he and Miss Luacine A. Savage, daughter of the much beloved Brother and Sister Charles R. Savage, plighted their troth as husband and wife for time and eternity. As already enumerated, four children have come to inherit the blessings of this goodly parentage. In every way Sister Luacine Savage Clark has proved a help meet for her distinguished husband. Richly endowed with the enduring graces of the noblest order of womanhood, of pure and well-trained mind, in spirit sensitive yet always firm for that which is good, she is held in affectionate esteem by all whose privilege it is to know her. To husband, son and daughters she is a source of perennial inspiration and encouragement.

In Church service, especially in Relief Society work, Sister Clark has accomplished much both as a member and as presiding officer in the organizations with which she has been identified.

It is the confident hope and sustaining prayer of the Church membership that many and happy years of blessed ministry await President and Sister Clark.

May

By Elsie E. Barrett

Have you brought forth your flowers, bright MAY,—
The ones that belong here with you?
Gay March gave her winds, fair April gave showers,
And you are supposed to blossom with flowers.

I am asking of self too, bright MAY,
As months pass away in review;
The hours brought time, each day had its duty,
Will seeds I have sown grow weeds or reap beauty?

Relief Society Conference

April 4 and 5, 1933

By Julia A. F. Lund—General Secretary

THE Relief Society of the Church of Jesus Christ of Latter-day Saints held its Annual Conference, April 4 and 5, 1933, in Salt Lake City, Utah. President Louise Y. Robison was in charge.

The meetings were seven in number: Officers' Meeting, and the following department meetings—Social Service Case Work, Secretaries, Work and Business, Choristers and Organists. There were also two General Sessions. At the conclusion of the Officers' Meeting, a luncheon was served at the historic Lion House, the General Board acting as hostess to the Stake Executive Officers. The Reception for Stake Officers, in the Auditorium of the Bishop's Building, was beautifully arranged, and a very large gathering of General and Stake Relief Society workers spent a delightful evening.

The attendance at the Conference was especially good. All General Board members were present, 103 out of the 104 Stakes, and 6 missions answered to the roll.

There was a departure from the policy of previous years, in the fact that the Departments featuring the lesson courses, Theology, Literature, Social Service and Teachers' Topics, were deferred until October, at which time they will be given prominence. The results from the Social Service Case Work, Secretaries, Work and Business and Choristers and Organists departments, held at this Conference, were most gratifying.

Two of the outstanding features of this Conference were the Music and the Work and Business Exhibition.

The Relief Society Singing Mothers, under the able direction of Mrs. Charlotte Owen Sackett, achieved a real triumph, and special mention must be made of the exquisite number by Albert Shepherd, violinist, and Mabel Borg Jenkins, pianist.

Officers' Meeting

Tuesday Morning, April 4, 1933

PRESIDENT LOUISE Y. ROBISON

OUR hearts are too full for utterance this morning, in gratitude to our Father in Heaven for this splendid attendance.

There are so many marvelous things that you have done during the last six months, the most trying that we have had in many years. We have learned to go calmly, meet our hardships, and accomplish the most wonderful work that has ever been done. We have not had one complaint. Not one woman has said the work is too hard when we have

asked for extra things to be done. Our prayers have gone out to you, and we have thought earnestly and seriously before we have asked you to do things, because we knew the burden you were already carrying was heavy.

It seems that all of the stakes have had a systematic way of working. Women have been away from home day after day, and yet there was no complaint. This little verse seems to me to be the one that our Father in Heaven may have said to each of your hearts:

"Child of mine, lean hard
And let me feel the pressure of thy care.
I know thy burden, for I fashioned it,
Poised it in my own hand and made its weight
Precisely that which I saw best for thee,
And when I placed it on thy trembling form
I said, 'I shall be near.' And when thou leanest
Upon me, This burden shall be mine, not thine."

I believe this. You have lived so near to our Heavenly Father that He has shared your burden and helped you to carry your load.

There could not have been a finer response than we had in the Prohibition campaign. Within a week 60,000 signatures came in from our stakes in Utah. Brother George Albert Smith says if the cause is saved, it will be the women who will save it. We want to be most careful and prayerful about sustaining the Government and supporting the laws, and we must wage an educational campaign. There are many fine people who read the propaganda paid for by the "wets" and do not realize that they are working against the cause of righteousness.

We must thank you for the very excellent response you have made to the signatures for the National Council of Women. We have here a letter of congratulation to Relief Society women, which came this morning by air mail, from Miss Lena Madesin Phillips, who is President of the National Council of Women. I do hope many women will be able to go back to Chicago this summer, for it will be a marvelous thing to see what women have accomplished in one hundred years. We are hoping that although we have made a very fine showing in the signature campaign, we shall still be able to do more.

You have, no doubt, noticed a change in our program for this Conference. We have had the departments for our lesson work at April Conference for three or four years, and it has worked out beautifully. There are good reasons for the change, however. Many of our class leaders who have worked during the past year may not take up the work next Fall, and so we have decided to have our educational program in October, just before the opening of the work, as the schools and colleges do. Sister Child will tell us more in detail about this.

We want to thank you with all our hearts, and pray the Father's blessing upon you for the effort you have been making regarding the Annual Dues. We have tried to make it just as easy as possible. One President came in the other day with 100%, and we knew the stake was in a straitened condition, so we said, "How did you get it?" She said, "Oh, we put a big thermometer in our Relief Society room the first meeting in January, and at the top

of the thermometer, where we usually look for the temperature, we put the amount the women are to pay. There is never a thing said about it, but each week as the women pay their Annual Dues we write in this thermometer, and it just works up and up, We have never asked for any help from any of the members, but the sisters could see the thermometer there."

It is amazing, the ingenuity of some of our women. I think this is demonstrated so splendidly in our wonderful display. If you had not done another thing all the year, not taken care of the sick, poor and needy, if you had not lightened the burdens of the Bishops, if you had not made this signature campaign so successful, if you had only sent in the things that are shown in our display, you would have done a marvelous year's work. Men call us up and say that they had no idea that Relief Society was doing these artistic things. A business man remarked, "I had no idea Relief Society women did this, I thought they just did patching and mending."

You will know that all the beautiful articles in the Exhibition cannot have the choice place, and so if some of you sisters find your beautiful quilt is not in the best position, be good Relief Society women, and know that there was no thought of discrimination against any stake or article, only that they could not all be in one place, but the committee has done the best it could to show all to advantage.

We are asking again for closer cooperation with the Bishops, or that the Bishops cooperate a little closer with us. We can request, but not demand this cooperation. As Josiah Allen's wife said, "Never nag a man, just keep it before him." We are a force in the ward, and we should have a voice in carrying on the work. In our stakes we find that some of our Stake Presidents or Bishops do not consult our Stake Relief Society Presidents about reorganizations within the Society. We know it to be a fact that when they do consult with their Relief Society Stake Presidents they always have better ward officers. We may suggest it sometimes, anyway. Just say, "We are so deeply interested in the success of the Wards, that we wish to help you in the choice of the President."

We still have duplications. Some of our stake board members are so valuable that we feel we must have them work in our wards, and so they have asked sometimes if they cannot be a stake board member and a ward president. We feel this does not work out satisfactorily. It is better to release a sister from the stake if the success of the ward work depends entirely upon her. If she is so valuable that she must be in the ward, we know that she is big enough to feel that she should be released from her stake work, and be made a ward officer. Then, too, we often take someone who has worked in the past instead of developing a new woman. One of the biggest pieces of work you can do is to develop a new woman. I was in a stake one day when a certain sister took part on the program and did it beautifully. The president told me that she had lived in the ward for a number of years, and they did not know her worth until they asked her to take part, and when they put her in office she responded so well that it was just amazing.

We suggest again that you will continue to beautify your home surroundings and your chapels, and look after the details that make much for comfort. In some of the chapels

where we have visited, the assembly hall and the amusement hall are beautiful, but when we go into the dressing room there is a lack of convenience. Oftentimes there is not a towel in the dressing room where we are having an all day meeting. Have some little woman look after this, it adds greatly to the comfort and culture of the group to see that this is taken care of.

It is often very difficult to fill emergency orders for burial clothes when they come in at night, or when the office is closed. We are wondering if you sisters could not see your way clear to have a suit or two on hand. It is not necessary to have two complete suits. You could have a medium length robe which would be all right for a man or a woman; the moccasins are the same, the only difference being the little bow of ribbon, and we could send the bows to be attached if necessary. The apron is the same; the garments are the same; so that if you just had one robe, one apron, one pair of moccasins and one pair of garments, a man's cap and a woman's veil, you would have two suits for emergency, and they do not need to be expensive. Consider this, and see if you do not think it is a wise provision.

Do not have public meetings when you are discussing welfare work and Relief Society funds. It is a most serious thing. If necessary you should give tickets to those who are entitled to come in, and even at the expense of hurting someone's feelings, do not allow anyone in your welfare or your presidents' departments at Union Meeting, except those who are entitled to be there. It makes trouble, and those not in the work cannot quite understand it. We are trying to get away from the idea of having the public at our Union Meetings, and I believe you will find that it will work out to our advantage. It has hurt the feelings of some of the sisters, but a Union Meeting is not an entertainment, nor a sermon, nor anything that would be of importance to anyone but the people who are entitled to be there.

It is marvelous how some of the stakes with widely scattered wards can keep in touch with them. In Juarez, for example, we were amazed to find the volumes of material sent out to the far away wards. They can only hold Union Meeting once in three months, at their quarterly conference, because it is so difficult to get down from the mountains. Every month, instead of the class leaders preparing the lesson for the ward class leaders to come in, they are prepared and sent out. The President explained that the stake had cooperated and bought a mimeograph for the use of all the organizations. It was not so difficult to cut a stencil of a certain lesson and have it mimeographed.

Presidents, keep close to your wards, check on them, and if you give them any special thing to do, do not forget it and let them do it or not, just as they see fit. Always check on it, no matter if it is the simplest thing, check on everything you ask them to do, and you will find it stimulates their interest.

Sister Lederman, who is so well qualified and has taught in the L. D. S. College, is now teaching the women of the Church. She is having an exhibition over in the Lion House and is happy to let you have the benefit of any instructions.

You no doubt noticed an artcle in the *Relief Society Magazine* for March about flax, and the growing of flax. You will be interested to read in the Journal of Discourses a report of a man visiting Salt Lake City in 1849, where he speaks of the beautiful flax fields which were here,

just two years after the pioneers came. Now, we are told there is a real money market for flax. It is easily grown. In the exhibition there is a linen tablecloth which was made here in the Third Ward by a Relief Society woman and her husband. It was woven on a hand loom shortly after they came here. It is said that the Jordan river water is the best in the United States for retting the flax, so we may have an industry here. Flax is beautiful to look at while it is growing. For more information write to the Utah Flax Products Company, 32 South Main Street, Salt Lake City, Utah.

I humbly pray that the Lord will bless us. We have all been praying that you would be able to come in safety, and that your families would be protected during your absence. We did have a bit of sad news this morning, and we want your faith and prayers to go out for Sister Ririe, president of the Taylor Stake. She left home with a number of Canadian sisters to come down to Conference, and we had a message this morning to tell her that her husband had passed away since she left. Let us pray to the Lord to help her bear this sorrow. Prayer is a wonderful thing—all of us here together praying for something. There is a mighty power in prayer. Sometimes I think we rather forget, but we must not forget, for this time of the world certainly calls for prayer and living close to each other and close to God. Pray for Sister Ririe and Sister Kittie Burton, president of Star Valley Stake, who has been ill for so long. She wants us to pray for her, and I know the Lord does hear the prayers of you wonderful women, who are doing so much for his children.

Reorganizations

Date	*Stake*	*Released*	*Appointed President*
Nov., 1932	Cottonwood	Emily M. Carlisle	Lavina H. McMillan
Nov., 1932	Lyman	Rettie Blackner	Martha Field
Nov., 1932	Maricopa	Mary A. Clark	Elnora Shupe
Nov., 1932	California Mission	Charlotte R. Stahr	Rose R. Hinckley

GENERAL SECRETARY JULIA A. F. LUND

IT gives me great pleasure again this morning to express my appreciation to the Secretaries. In the reports as they were submitted this year we find the work of the secretaries to be in very capable hands. There were a greater number than ever before perfect reports, and those in which there were errors were of so minor a character that the report itself was practically perfect, showing that the secretaries have an understanding of their work. I think we cannot express too great appreciation for this fine service, for an organization is judged by the record it keeps. We expect this afternoon to meet the secretaries and discuss some possible changes in our record book, and some little differences that may be made necessary. During this particular period, which we are covering at present, there have been problems arise which perhaps the secretaries have not met before, but their work has been most excellent during this year. The following abridged report is submitted:

Total balance on hand January 1, 1932, $152,373.58; Total receipts during 1932, $233,519.57; Total balance on hand and receipts, $385,893.15; Paid for Charitable Purposes, $111,343.23; Total disbursements, $253,623.18; Total balance December 31, 1932, $132,269.97; Total assets, $983,460.11; Ward conferences held, 1,277; Number of visits by visiting teachers, 881,436; Number special visits to sick and homebound, 214,637. Membership: 1931, 66,884; 1932, 67,382, showing an increase of 498. The membership includes: Executive and Special Officers 11,107; visiting teachers, 23,322, other members, 32,953. Average attendance, 1931, 27,234, 1932, 28,790, showing an increase of 1,556. Paid for charitable purposes, 1931, $116,448.17, 1932, $111,343.23, showing a decrease of $5,104.94.

The Relief Society Magazine

MRS. MARCIA K. HOWELLS

Member of the General Board

ONCE, as a stranger, in a far away tropical city, so hot that at noonday the streets were entirely deserted, in Singapore, 12,000 miles from here, I found a copy of our Relief Society Magazine. It was like meeting an old friend in a foreign port. There were many magazines, in that hotel reading room, from London, New York and Sydney—there were magazines there that sold for more than one dollar a copy, but none were more fingered, and none looked so good to me, as that copy of our own Relief Society Magazine; some thoughtful missionary must have left it there.

That was ten years ago, and I have read every issue since that time. I have found excellent recipes for cooking, interesting stories, delightful poetry, always timely topics—a magazine with a cheerful, helpful message, a magazine that ever sings a song of hope to all who will listen. I love and appreciate our magazine and as a Relief Society worker I find it indispensable. It standardizes the lesson work, directs the relief program and keeps workers in close touch with the General Board and with each other. Every member, as well as every officer and teacher, should have it. It would be just as easy for a surgeon to operate without instruments as for a class leader to teach the required lesson without the use of the magazine. Though it meets the requirements of the most advanced thought in adult education, it is presented so the average worker understands it. Bishops are using it in their relief work. Even the tiny tots enjoy the pictures and, in fact, it contains something of interest to every member of the family. There is sufficient material in each issue to furnish a helpful thought for each and every day of the month. As Relief Society workers, it meets our needs. We simply cannot estimate the benefit it has been to sincere, loyal Relief Society workers. And it invites rereading.

We must sell more than twenty-thousand copies of each issue, to meet the cost of publishing and mailing. The price is about eight cents a copy, and nowhere else is there such magazine value. Eight cents a month is very little to spend for so much interesting and valuable information.

It is less than twenty years ago, that our first Relief Society Magazine, as such, was published. It is being constantly improved and yet the price remains the same.

The Literary and Social Service Lessons are comparable with college extension courses, while the Theology Lessons are sources of deep interest and appreciation. Our splendid Exhibition—now in progress, is possible, largely as a result of the exchange of ideas, contained in the Magazine, regarding Work and Business Day Activities.

We greatly appreciate your loyal support to our publication. Methods by which you have obtanied subscriptions are often original. Whenever possible they have been passed on to others through the medium of the Magazine. We all know that enthusiastic effort does bring results. The ideal condition would be to have the Relief Society Magazine in the home of every Relief Society member. May our Heavenly Father bless us, to this end, I humbly pray in the name of Jesus Christ, Amen.

Supplementary and Required Reading

MRS. MARY C. KIMBALL

Member of the General Board

WHILE there is no compulsion in our work, we have standards that should be up-held and ideals that should be realized. We are eager to see the day when practically all the members of the orgations will thoughtfully and carefully read each lesson and when there will always be a discussion of the subject matter participated in by most of the members. In reaching this desired goal, the first step we wish to urge is that you devise means to get your members to read the lessons prepared in the Magazine and the text books for each subject: "The Doctrine and Covenants" in Theology, "The Delight of Great Books" in Literature, "The White House Conference" and the Pamphlets on Personality, Habits and Growth in Social Service.

The wider the reading the larger will be the storehouse to be drawn from. It is desirable that members and especially class leaders shall read the supplementary material suggested, but we wish to emphasize emphatically that very fine lessons can be prepared even though the supplementary material is not available.

One way to get lessons read is to make intelligent assignments of the lesson. Announce a month before hand what the lesson will be; where it is found; what supplementary material is suggested, if the people have access to the books; ask something about the lesson that will arouse interest. For instance, in assigning the Doctrine and Covenants Lesson for April, the teacher might ask: Why might the Church of Jesus Christ of Latter-day Saints when first organized be called "a young men's organization"? What value was there in having this young membership? Outline Section 20 of the Doctrine and Covenants. Does your outline cover the same headings as given in the lesson? What was the great value of the trying march of Zion's Camp from Kirtland to Missouri?

In assigning the Literary Lesson for April, she might ask: Why may 1819 be called a wonderful year?

How was Melville fitted to write the great sea story "Moby Dick"? Compare the reception of the "Scarlet Letter" and "Moby Dick." Why has "Moby Dick" been likened to an epic? Why do tales of conflict arouse great interest? What is a Parable? Why may this novel be called a Parable? In what is "Moby Dick" unique? What was the purpose of the voyage of the Pequod? Point out the psychological value of the story. Bring your books with favorite passages marked.

In assigning the Social Service Lesson for April the teacher might ask: Why do people who try to control others often misunderstand those whom they direct? Discuss "Vicariousness is a great aid for those who would lead their children." How does the child learn the meaning of "mother"? Give illustrations from the lesson showing how the child learns what things mean. How do words acquire meaning? When is communication possible? What does the lesson say about the development of justice? Illustrate, "To perform is a part of the situation which gives meaning." Tell the story of Sammy. In what way does your child show in what he is developing? When does the need of an imaginary world fade? Discuss some of the steps by which a mother can make her children progressively free of her. Why are not young children grateful for all the sacrifices their parents may make? List instances in which your children have shown increasing independence, or initiative.

Legislation of Interest to Women

MRS. ANNIE WELLS CANNON

Member of the General Board

"GOOD understanding giveth favor," is a proverb worth taking to heart, and never more truly manifest than in matters of government.

All legislation should be of interest to women, for happily that day is past when women "need not bother" over business matters, or concern themselves with anything outside the home. Science and education have emancipated women from such fallacies, and the most efficient housewife is the one who acquaints herself with laws and regulations which govern her family life. Nothing comes to her door in the way of provisions that is not prepared, wrapped, and labelled, as provided by law, or if it does, she has resources for protection.

Some women go their happy way leaving all matters pertaining to business, such as taxes, mortgages, rents, loans, etc., to their husbands. "Why worry" is their maxim, and then there comes a day when without this protection, ignorant and in great distress, these confiding women may become an easy prey for unscrupulous and clever men or dependent on others to solve problems, which need not have happened. For the woman who faces life's battles alone, it is certainly necessary to be guided by a knowledge of one's privileges under the law.

The home is the heart of the nation, and is naturally affected and regulated by the nation's laws.

The question of taxes, too intricate to dwell upon at present, but important for all to study, is a vital thing in our daily lives. In the United States we have two sets of taxing authorities, vested in the Fed-

eral Government and in the 48 States, both unrestricted in form. The main reason for taxation is revenue, and as that power may be, and is doubly used as in the income tax, and more than doubly used as in cases of the inheritance and sales tax, the burdens are increased several fold on the property owner, unless legislators remember, "the law of the wise is the fountain of life," and earnestly seek to be righteous servants of the people. Think well in electing legislative candidates, for the safety of the home depends upon their acts.

Legislation of most interest to women is possibly the educational and social, and such laws as affect women in industrial pursuits.

This year, because of economic conditions, some most worthy projects would have had to suspend operations had it not been for the interest of women, the Minimum Wage for Women, the Child Labor Law, Establishment of Juvenile Courts, etc. The necessity of these protective measures is because of recent investigations in the several States, uncovering almost unbelievable conditions in the factories. And let us not forget that the Amendment to the Constitution for the protection of Childhood has not yet been ratified by a sufficient number of States to become a law. It is gratifying to note that the legislatures this winter ignored measures discriminating against married women.

Let us hold sacred our privileges of citizenship, and elect legislators of wisdom and vision in whose hands are held those things most vital to the home and the nation.

Sensing Responsibility of Office

MRS. LALENE H. HART

Member of the General Board

THE life of each of us is largely governed by a threefold obligation; duty to ourselves, duty to our fellowmen, and duty to our God. The law of ethics prescribes certain rules whereby human relations and behavior are controlled.

The members of a Relief Society organization are in a school of training in ethics which is far superior to any other class or club. Besides gaining knowledge through outlined lessons, they learn other lessons in courage, tolerance, kindliness, and devotion. This school is also trying to create in its membership a sense of social obligation, to stimulate interest in the welfare of neighbors, and to develop interest in all classes and races of people.

Every woman who enters into the service of this organization as an officer does so with some degree of ambition and determination to gain new ideas and experiences that will give her a broader view of life, will raise her own and others' standard of ideals, and efficiently serve those with whom she comes in contact. At no previous time has the preparation for better and more complete living been so intensive. Women are interested in more things and in more people than heretofore. They are eager to know more of human nature, their own personality and its development.

Those who have been given the responsibility for directing this preparation, must rise to their possibilities and offer opportunities and experiences to their respective groups which will enable them to find a life freer from those things

which discourage, worry and annoy, and fuller of things that satisfy, stimulate and inspire. This responsibility has not been solicited, but has been bestowed upon us as an honor. Any office, however, ceases to be an honor unless that office is honored. Ben Johnson says, "Great honors are great burdens, but on whom they are cast with envy he doth bear two loads. His cares must still be double to his joys in any dignity."

To be worthy to preside over a well-organized society in dignity and poise is an officer's greatest achievement; it requires long intensive labor to acquire.

The mission of officers is to create and develop in the lives of our members the spirit of the Gospel, and carry its message to all people, to encourage the distressed and disheartened.

As we approach the end of our season's outlined work, we may well ask ourselves, has this year's work been a success or failure as far as I am individually concerned? What is success, and how is it to be measured? Not by the length of the days, nor the accumulation of knowledge or influence, but by the continuous and unrelenting adaptation of the powers and capacities that we have to the opportunities and needs of our environment.

Such a result may be far short of the standard we have set for ourselves, or it may even exceed it, but nothing can excel in loftiness of purpose the desire to make the most effective use of our talents in the service of others.

That Relief Society Officer has achieved success, who has lived well, loved much, given generously, served willingly, and grown graciously through her responsibility. She has failed if she has ignored the truth, discarded her highest ideals and lain aside the standards of her own organization and the Church.

Let us sense seriously the responsibility that rests upon us to rise and shine, and show the way to a doubting, waiting, skeptical world, that there is a God in heaven, that Jesus Christ lives and that He is interested in the welfare of his children.

Department Meetings

Social Case Work Department

COUNSELOR AMY BROWN LYMAN

Chairman

THE following program was carried out: Invocation, Mrs. Annie Wells Cannon; "Federal Relief," Judge Hugo B. Anderson; Discussion, President Louise Y. Robison; "Importance of Uniform Standards in County Welfare Work," Dr. Joseph A. Geddes;* Discussion, Counselor Amy Brown Lyman; Benediction, Mrs. Emeline Y. Nebeker.

The addresses by Judge Anderson and Dr. Geddes were freely discussed, with many questions from the audience.

In the discussion the responsibility of relief funds was stressed, attention being called to the fact that Government money used for relief must be paid back by somebody, and the same care should be used in its administration as in the administration of any other relief funds. The matter of caring for those in distress after Government

*To be printed later.

relief is discontinued, was pictured as a real problem for the future. Greater economy in everyday life was urged, and reference was made to the economies practiced by the western pioneers, who lived within their income, not expecting outside help or relief.

The need of uniform standards in Church and County welfare work was brought out, and illustrated by various examples showing that in some towns in a county the relief rate is much higher than in other towns similarly situated, also that in some stakes some wards give much more relief than others where the living conditions are practically the same.

The great need of a State Public Welfare Department was stressed, such a Department to standardize and supervise the welfare work of the State, such as the State supported welfare institutions and the County welfare departments.

Federal Relief

JUDGE HUGO B. ANDERSON

IT is just four and a half years since I had the privilege of addressing one of the sessions of the Relief Society Conference. At that time, although we did not then realize it, we were plunging headlong into one of the worst economic emergencies our country has ever faced. It is perhaps significant of the change in attitude of all of us, that we were then discussing the States' responsibility for social welfare problems, whereas today our attention is directed from the local to the National aspects of the problems and from welfare problems in general to the one problem which has overshadowed all others, the problem of unemployment relief by the Federal Government.

For four years almost the Federal Government has been attempting in one way or another to solve the problem of relief for the unemployed. If we look back over those years we can identify four different phases in the national attitude toward the problems of relief. To begin with, we all felt that the depression was going to be of short duration; that the return of prosperity was just around the corner. The attitude of the Federal Government was to stimulate private giving to take care of the problem of unemployment relief. To accomplish that purpose the President of the United States organized a committee which persistently reminded us that relief was a local problem. Extensive publicity throughout the country urged people locally to take care of their local unemployed. As evidence of the success of this policy, in the Fall of 1931, Community Chests throughout the country raised approximately 10% more than they had raised in the previous year, 1930. Even at that time, however, relief was given approximately 75% from public funds, and 25% from private funds.

Before the year was over we realized the impossibility of attempting to handle the problem through increasing private gifts, and the following year we entered into the second stage in the national attitude toward unemployment relief—that relief for the unemployed is largely a state responsibility, which must be cared for chiefly through public funds, supplied by local or state taxation. As evidence of that change in attitude, private giving in the Fall of 1932 as shown by the receipts of Community Chests through the

nation dropped 22% under the figures for 1931, and the percentage of relief provided from tax funds increased from 75% to 90% of the total, leaving 10% only to be cared for through private contribution.

The taxing bodies, however, soon encountered difficulties. Tax revenues decreased and tax delinquents increased. The limits of bonded indebtedness were reached; the sale of bonds was impossible and returns from new types of taxes proved disappointing. We began to realize that the local tax units could not take care of the problem, and in this last year we entered the third stage in our national program for unemployed relief—the stage of relief loans to states.

In July of 1932, Congress passed the Emergency Relief and Construction Act as an amendment to the Reconstruction Finance Corporation Act. Under the terms of that Act, the Federal Government set up a fund of three hundred million dollars to furnish relief and work relief for needy and distressed people and to relieve the hardship resulting from unemployment. Provision was made for obtaining the funds by application from the Governor of the State. The application had to certify the necessity for the funds and the inadequacy of local funds to care for the problem. The funds were then loaned to the State at 3% interest, with a provision for repayment out of future allocations of road funds made from the Federal Government to the States commencing in 1935, and extending over a period of five years. The administration of the funds was placed in the hands of the Governor, as his sole responsibility.

Few regulations were given to the states. They were warned that the fund was supplemental to their local resources, and not in lieu of them. They were asked to provide periodic reports by counties showing the number of families and homeless individuals in need, the amount of local funds which had been expended in the previous months and the amount available; the number of families and homeless individuals actually cared for, and an estimate of the additional funds required to care for those which could not be cared for through local funds. States were urged to provide their own funds for costs of administration.

Funds were to be distributed on the basis of need and to this end a definition of Work Relief was promulgated by the Reconstruction Finance Corporation as follows: "Work relief is wages or other compensation paid for work, where the recipient and the amounts given are both determined on the basis of actual need. Such funds are made available from those specifically appropriated or contributed for relief purposes, and are used for worthwhile projects, determined by the locality, which could not otherwise be undertaken at the time or in the immediate future. Wages in return for such work may be paid in cash or in kind."

The State followed the example largely of the Federal Government, and made few regulations for the distribution of the money. I am speaking more particularly of Utah, because I am not so well acquainted with the other states from which some of you come.

We had no public welfare department in Utah. A volunteer committee of citizens was appointed by the Governor, and a similar committee was appointed in each county of the State. The local committee of representative citizens was appointed by the County Commission-

ers, but did not usually include the County Commissioners. The County Committee was made responsible for the distribution of the funds within the county. Regulations provided that all families receiving assistance be investigated by the best trained workers available. No cash relief was to be given and orders were limited to items of food, fuel and clothing. To begin with work relief might be paid for in cash or kind. We had not gone far until the State Committee prohibited paying for work relief in cash, because of evidence from many parts of the State that the funds were being used for the purpose of providing employment to all unemployed whether or not they were in actual need. Where work was provided, the state committee required that those doing the work be covered by Workmen's Compensation Insurance. The County was required to pay its own administration costs.

Under the provisions of the Federal Act, forty states up to March 15, 1933, had distributed relief, and all but about seventy million of the three hundred million had been expended. In Utah from the month of September to the end of April we have had allocated to us from the Federal fund $2,560,299.00 which is approximately $5.00 per capita for the population of the state. The average for the United States to March 15 was approximately $1.87 per capita from the Federal fund. There are in the State of Utah, 32,000 families receiving relief through the R. F. C. Funds, in addition to approximately 6,000 single individuals. If you divide the population of the State by about 4½, which is the average number of people in a family, you will find that we are providing relief in the State of Utah to more than one family in every four in the State. The average for the nation as a whole, is about one family in seven. There is only one state in the union which has to date distributed a higher per capita relief from the Federal funds than the State of Utah, and that is the State of Illinois, which up to March 15, had distributed $5.04 per capita, and which just yesterday received an additional 3¾ million dollars from the R. F. C. The average relief per family in the State of Utah has been less than $15.00 per month per family, whereas the national average runs approximately $17.86 per month per family according to reports of the Federal Children's Bureau.

What do these figures mean to us? We are spending relief in the State of Utah at a rate which, if it were continued for the year, would make our relief bill almost as great as the total revenues of the State of Utah, yet we have no department in the state government to control that expenditure, or to study the necessity of it nor its effects on the lives of our people. We have only a volunteer committee. Is not this problem as vital to us as the problem of any other department in the State government—banking, agriculture, insurance, or any others for which we have set up supervisory or regulative machinery? I believe we cannot separate the spiritual and the social welfare of our people in this state, and yet so far as I know there is no one who is designated by our Church and trained to advise on the causes of these high relief figures or the probable effect of the relief and the methods used in its administration on the moral character and social welfare of the people of our Church. It seems to me we have largely been content to delegate to the Relief Society sisters the study

of our social problems, but have been very reluctant to listen to their counsel, or to permit them to disburse the money or determine the policies under which relief is disbursed during this emergency.

I deny that an untrained man can disburse relief more effectively or with better social results than a trained woman. I do not mean by that to imply that our relief should be disbursed by the women necessarily, but I do say that if the men are going to disburse our relief funds, it is high time they recognize that training is necessary for the job. I deny that a man who needs training for farming, banking, law or any other vocation can nevertheless adjust human relationships and pass upon methods of dealing with those in distress without special training for that job.

The best minds we can produce and train should be today seeking an answer as to what these relief figures mean to our people. We should ask and seek answers to such questions as these: Are we harder hit by the depression than any one else? We should perhaps not be, our resources are more varied than many. Have our people less in personal reserves than the average citizens of this nation? President Hoover's commission on "Recent Social Trends in the United States" discovered by a study of four million income tax returns that the people of the United States in 1928 gave in philanthropic contributions one and eight-tenths of their total income. We in Utah I am sure give a much higher percentage of our incomes for religious and philanthropic purposes. Does this diminish our personal reserves? If it does, should we not provide that the lack of personal reserves be compensated for by some kind of group or social reserve to provide necessities during these periods of emergency?

Are we more quick to ask for help than others? Are we less careful in inquiring as to the needs of those to whom help is given? The Relief Society Magazine of February, 1929, quotes me as having said on October 4, 1928, the last time I talked to this Relief Society group: "Outside of the work which is being done by our L. D. S. Relief Society, our system of poor relief has become antiquated. We are giving, giving, without combining with it any effort, through trained social workers, to prevent the necessity of giving. We are pauperizing and injuring the recipients, acting unjustly to our own people and to the tax payers who are not members of our faith." As I look back over our short experience with Federal relief, I cannot help but feel that it furnishes a good deal of evidence of the truth of that statement, disagreeable though it may seem.

In the administration of Federal relief funds, there are many problems which have arisen in the local communities. Shall we provide a make work program or give direct relief? I believe the people of this state are in favor of providing work for those to whom relief is given. It has taken us a long time to realize, however, that it is harder to administer, more costly and more subject to abuse than direct relief. We are not in all communities prepared to administer work relief. Shall payment for work relief be given in cash or kind? Payment in kind is cheaper and less subject to abuse. Although this may furnish some justification for payment in kind, we should realize a serious danger in payment in kind. We cannot provide all those who are in need of relief with work. We are not prepared with a work

program big enough to take care of them. Some therefore must inevitably receive direct relief. We should not place ourselves in a position of saying to one man, you work and get in return groceries for your family, and to another man, you get groceries for your family and do nothing. Such a policy removes the incentive to work which above all else we should attempt to build up. There is a great deal of justification, it seems to me for adopting the policy that if a man works he should be given the advantage of having his relief in cash, so that he may provide for his family as he sees fit. The morale of the unemployed will be better and instead of attempting to secure relief without work the effort will be to avoid direct relief and secure work relief whenever possible.

In Salt Lake County we have had an interesting problem as to whether we should give orders for groceries, coal and other commodities on the retail stores, or on a community warehouse. Recently the auditors for the County Committee made an intensive study to determine the cost of grocery orders given through the Community Warehouse and those on the local stores. The result of that audit shows that the warehouse orders for a family of five for two weeks cost per order, in round numbers $5.15 and store orders for the same merchandise cost approximately $5.93. The local committee here felt that the difference in the cost of the orders was not sufficient to justify the breaking down of our regular channels of business, and consequently our warehouse has recently been discontinued in this community.

After a winter of Federal loans to the States for relief, the national situation seems to be about this at the present time: the three hundred million dollars which was set up for two years is practically gone, and the first year is not over; further loans to the states in many cases can not be repaid out of future allocations from the Government for roads, because the prospective grants for roads are cut off or exhausted; the questions of rent, light and medical care for the destitute which have been held in the background all these months, are now pressing for solution upon those administering relief; a growing number of the unemployed are exhausting their resources and being forced into the group requiring relief.

As a result of testimony recently received by Congressional Committees on these conditions throughout the nation, we are about to enter the fourth phase in the national program of unemployed relief—direct Federal grants to the states, made without provision for repayment to the Federal Government. The Roosevelt program, as I gather it from the press, is made up of three parts. First, there is provided a five hundred million dollar relief fund, given as direct grants to the states, part of which will be allocated to the states in proportion to the amount of local relief funds they are providing and the balance of which will be allocated to the states where most needed. These grants, not being loans, will not be handled through the R. F. C. but through a separate relief administration, and being direct grants can be given to the states on any conditions the relief administration may see fit.

The second part of the program provides 250 million dollars for the so-called civilian conservation corps. Unmarried men 18 to 25 years of age are to be enlisted through the War Department for a period of

six months to a year. They will be paid a wage of $1.00 per day plus board, lodging and medical care, and will work in camps in the National forests under semi military discipline.

The third part of the program provides one billion dollars for an enlarged public works program, for projects which are "needful and in the public interest."

What is the challenge in this program to social workers? I think we must realize certain disadvantages and dangers in Federal Relief. There is no question in my mind but that the further the recipient is away from the source of his relief, the less reluctant he is to ask and receive help. That is one of the great dangers of Federal Relief. The only way I can see to get the great numbers of our people off the relief lists is through an increase in the regular channels of employment and through work provided by the Federal Government, which will gradually provide resources for these families, and enable the relief agencies to discontinue giving relief to them. The greatest challenge social work has ever had in my judgment is the challenge today to fit these families back in regular channels of work and see that they are required to be self supporting as soon as economic conditions make that possible.

There is one hope which we may look forward to in connection with Federal Relief. In the days of Queen Elizabeth when great numbers of the population of England were made dependent through plagues of cholera the English Government was forced to pass the so-called Poor Laws of Elizabeth, under which the Government assumed responsibility for the care of and undertook to provide for those who were made destitute. The most outstanding result of those poor laws was the development of preventive medicine and later of preventive social work. The government concluded—if we must take care of these people, certainly we should do something to prevent their becoming destitute. The poor laws, by placing on the government the care of dependents, became a powerful force in hastening the development of preventive social work. So we may hope that after this fourth stage in the attitude of Federal government toward relief that the Federal government as a result of these vast expenditures for the care of the unemployed will see the necessity of preventive action for the future. We may hope that, insofar as possible the Federal government will take steps to prevent future unemployment, and its resulting disasters. We may hope that out of this great catastrophe may come government action to eliminate so far as possible sickness, mental disturbances, premature death, accidents and unemployment, the five great causes of dependency, and that to the extent that they cannot be done away with, the government will provide some means through insurance, or otherwise, to spread their evil effects over larger groups and over a longer period of time.

Secretaries' Department

GENERAL SECRETARY JULIA A. F. LUND

Chairman

A VERY successful meeting of the Stake Secretaries was held in the reception room of the Lion House.

Some general instructions in reference to the Secretaries' work were given by the Secretary and Mrs. Ellen F. Shepherd. The meeting took the form of a Round Table Discussion, in which the entire group participated. The subjects discussed were: Annual Dues, Membership in the Relief Society, Methods of Recording, Rolls, Contributions, The Annual Report, The Record Book, The Wheat Fund, and other problems of the Secretary.

Work and Business Department

MRS. AMY W. EVANS

Chairman

THE program consisted of the demonstration of a Relief Society social, as it is recommended that occasionally such form of recreation be part of the Work and Business activities.

The meeting opened by the congregation singing "Put Your Shoulder to the Wheel." Prayer was offered by Nettie D. Bradford. Community singing was led by Mrs. Eastmond. A trio by Relief Society women from Provo, Utah, Mrs. Eastmond, Mrs. Merle Taylor, Mrs. Cullimore, conducted by Margaret Hull Eastmond, was then rendered. Amy W. Evans and Lotta Paul Baxter spoke briefly on the splendid exhibition of work done through the Work and Business Department. Inez K. Allen was then introduced as mistress of ceremonies. She conducted a very entertaining program of music and readings, which included a talk by President Louise Y. Robison. Under the direction of Lalene H. Hart, who had arranged and beautifully decorated tables according to the four seasons, refreshments were served. Representatives from the Big Horn Stake, the Mexican Mission, Arizona and Nevada, sat at the tables. A social hour followed. Closing prayer was offered by Jennie B. Knight.

Choristers' and Organists' Department

MRS IDA PETERSON BEAL

Chairman

A VERY successful two hours were spent with the choristers and organists of the Relief Society. Words of appreciation and encouragement were given by members of the Music Committee.

The work for the year was outlined. It consists of a major and a minor project. The major project develops two hymns: "Come, Come Ye Saints," and "Come Thou Glorious Day of Promise," and three other group songs: Brahms' "Lullaby," "I Passed by Your Window," and "Holy Redeemer." These songs are arranged in three parts for women's voices. The minor project is Music Appreciation.

Mrs. Charlotte Owen Sackett gave a very comprehensive talk to this group, stressing the thought that the folk song was the basis of musical form. From this basis rhythm was established, and later this form was extended into composed or written music.

Helpful suggestions concerning tone, rhythm, proper breathing, correct beating of time, were given. They are fundamental to good singing. A selected group of L. D. S. Singing Mothers sang the songs outlined for the year's study.

General Session

Wednesday Morning

PREVIEW OF COURSE OF STUDY

COUNSELOR JULIA A. CHILD

Member of the General Board

WE are nearing the close of another Relief Society season as far as the lesson work is concerned. We feel that the past year has been a very profitable one for the members of our great organization. It has been very gratifying to hear from the different stakes and wards how helpful the outlined Courses of Study have been. From reports it seems that not only have our Class Leaders done better work, but that more members have participated in the discussion and in many cases an increase in attendance has resulted from the interest awakened in different subjects.

In taking advantage of the opportunity for study afforded by our educational program, we are not only fulfilling one of the purposes for which we were organized, the development of the individual members, but are working in harmony with educational leaders throughout the Nation.

During the last decade, the movement of adult education has gained great popularity and is being stressed in all parts of the country. At a recent meeting of the Superintendent's section of the National Education Association held in Minneapolis, the members were told that, teaching the Nation's adults to utilize their free time profitably is a pressing problem before educational agencies today, and they were urged to formulate sound adult educational programs in order to help to do this.

Adult education refers to education outside of the usual formal channels for men and women engaged in ordinary pursuits of life, or simply the desire or effort of grown people to go on learning. Learning, growing and developing are continuous processes and it is gratifying to know how many of our women are taking advantage of the opportunity provided for them through the class work in the Society, and by participating in it, are becoming active students, thus becoming educated in the broadest sense of the word.

We are appreciative of the help that has been extended the Relief Society by those who have had charge of the different Leadership Weeks through the Church, particularly the Brigham Young University. We feel sure that much good has resulted by permitting the discussion of the lesson work at these sessions. We hope that this may be continued and enlarged upon in the future so that wherever a Leadership Week is held throughout the Church, the lesson work of the Relief Society may be part of the program.

We appreciate the work of the Class Leaders, both Stake and Ward. Much time has been devoted to research and the preparation of the outlined lesson, in order that the best possible presentation might be made. The results have been gratifying.

It has been the custom for a number of years to have Departments for the educational work at the April Conference, where the work to be given the following year is discussed and demonstrated. This year we

are departing from that procedure. Many of our members have suggested that often during the summer the Class Leaders are changed and often Stake Boards are reorganized. When this occurs, the new members coming in have not had the benefit of the detailed discussion in lesson work. To remedy this, the plan is to give just a short preview at this time of what next year's work will be, then at the October Conference when we hope to have Class Leaders in attendance, department work will be held, and the work given in detail as far as possible.

THEOLOGY

I am sure you will all be delighted to know that in the Theological Department we will continue the study of the Doctrine and Covenants. Topics will be:

1. Obedience to Law, the basis of Human Rewards.
2. The Law of Consecration.
3. Attitude toward Civil Law.
4. The Word of Wisdom.
5. Duty of Preaching the Gospel.
6. The Part Played by Intelligence in Salvation.
7. The Penalty of Bondage.
8. Gifts of the Spirit.
9. Zion, the New Jerusalem.

The writer of our lesson says, "Thus the lessons for the year 1933-1934 deal primarily with the relation between earthly conduct and Divine rewards." Obedience to spiritual, civil and physical laws is prerequisite to the reception of God's choicest blessing. Obedience liberates; disobedience enslaves. As the Master says, "The truth shall make you free." Deity rewards his children severally with blessings (Gifts of the Spirit) adapted to their capacity and preparation. Zion, the New Jerusalem, will be established as an abode for those who love the Lord.

If you will remember last year, when we started with the work of the Doctrine and Covenants, we were reminded that it was a book of Modern Revelation, especially designed to meet the needs of the latter days. We were told that the aims of the lessons would be to discover the outstanding features, and the specific message which that book has for us.

During the past year, we have had a most interesting course in literature with the "Delight of Great Books," by Erskine, as a guide. I am sure that all of us have been lead to see new beauties in the Classics studied. The title of the course of study for 1933-1934, "Life and Literature," speaks the spirit of the course.

The approach to literature will be that of an appreciation of the best that man has recorded of his experiences with Life. Beginning with the first literary records, as many of the best loved books of the ages as possible will be considered under the following divisions:

LITERARY LESSONS FOR 1933-4

1. Life and Literature.
2. The Gifts of the Greeks to the World.
3. The Roman View of Life.
4. The Bible—"A Record of the Life and Literature of the Ancient Hebrews."
5. The Poetry of the Bible.
6. The Prose of the Bible.
7. The Romance of the Middle Ages.
8. A Great Literary Master—Shakespeare. "The Tempest."
9. The Spiritual Values of Literature.

The textbook is "The Story of World Literature," by John Macy. The preface of the book tells us that the purpose of the book is to give an account of the books of the world that are of greatest importance to living people. Other books and selections to be used in the course will be chosen on the basis of suitability

and accessibility, and will be printed with the lesson work as it goes along.

The Social Service Lessons this year have been on "Conduct Control problems relating to Child Health and Protection," based on "The White House Conference of 1930." History of the cooperative action in interest of children has been studied. Behavior problems typical of mental and physical growth have been discussed with the view in mind of helping the child to interpret the meanings and experiences that make up the world in which he lives. The main objective has been to have parents, especially mothers, appreciate and understand the many problems that beset childhood with the thought in mind that anything that improves the individual will elevate the general level. The lessons the coming year will continue on the same general subject with emphasis on the physical and emotional growth.

Habit formation, constructive use of time out of school, play and cooperation between home and school are some of the subjects to be discussed. Topics:

1. Facts on Physical Growth
2. Factors in Early Habit Formation.
3. The Sleep of Children.
4. Foods and Eating Habits.
5. Affective Sex and Emotional Maturity.
6. Socialized Conduct.
7. Play and Play Facilities.
8. Constructive use of out-of-School Time.
9. Home and School.

TEACHER TOPICS

The subject has been The Beatitudes. The Aim, "To enable us to more fully appreciate the Beatitudes, and apply their beautiful truths to our daily lives." If each member has gleaned some beautiful thought and made it part of her life, the purpose of the lessons and visits to the home has been accomplished.

The topics for the coming year I am sure are going to be equally delightful.

1. Great Objective of Life—Man is that he may have joy.
2. Importance and Purpose of Character Building.
3. Self Respect—To thine own self be true.
4. Self Effort Essential—"Cease to be Idle," etc.
5. Beware of Hypocrites — An Honest Man is the Noblest Work of God. Honest to Self, to Others, to God.
6. Patience—With self, to struggle, to meet disappointments, hope and wait patiently for results—Patience to suffer long and be kind.
7. Loyalty—To principles, to self, to home and family, to Government, to Church Institutions and to God.
8. Sympathy and Tolerance — Avoid destructive criticism.
9. Fear and Anger—How to avoid —Results.

HOME AND CHURCH ETHICS

MRS. EMMA A. EMPEY
Member of the General Board

TO me there is nothing more beautiful and inspiring than to participate in a religious service where the members of the congregation are devoutly intent upon worship.

I have often been distressed by the apparent lack of respect shown by many people for sacred things, and sacred places. While not making a plea for studied formality of any kind, and while believing in simplicity, I still feel that our Churches and Chapels which have been dedicated to the Lord for wor-

ship should be regarded more sacredly. I maintain that a Church is a place for worship and meditation, for prayer and consecration, and not a place for visiting or for discussing personal affairs.

I have occasionally been disturbed during Church service by people who seemed to have no thought of worship and no interest in the services, and I have wondered what benefit they received by attending. Is it possible that people are not sufficiently interested, or that they are careless and thoughtless? Or is it possible that the general atmosphere of the churches does not inspire proper reverence and respect? How unnecessary it is to discuss the weather or exchange confidences during a religious service, or to have children running about the chapels and playing here and there.

Among the things which are conducive to the spirit of worship are an immaculately clean and well appointed chapel, a color scheme which is restful and harmonious throughout, comfortable seats free from dust and litter, a sacrament service that is scrupulously clean and the linen immaculate. It is also desirable that adequate provision be made for the washing of the hands as a last performance before breaking the bread. Appropriate music well performed or rendered during the sacrament service adds to the sacredness of the occasion. In one church that I know of beautiful organ music is played during the assembly of the congregation, which alone should inspire quiet and reverence.

None but sacred music should be permitted during a sacred service and special effort should be made in choosing suitable music for all occasions. I have many times been inspired by a beautiful sermon, a humble testimony, and even the blessing of a baby, only to have the spirit routed by a burst of inappropriate music—good and acceptable as it might have been at another time and in another place.

Modern buildings are supposed to be sufficiently ventilated even though doors and windows are tightly closed. However, proper ventilation of our chapels is, I believe, a very important factor in the behavior of a congregation, for with a lack of good ventilation, an over-crowded condition and an over-supply of heat, people are apt to become uneasy and inattentive, so should we not open some windows and be refreshed?

Important as are these pleasant physical surroundings which I have mentioned, even more important is the attitude and demeanor of those who make up the congregation. I firmly believe that Relief Society women who are the mothers of families could, if they would, greatly assist in improving our church decorum and in cultivating a spirit of reverence for churches and church surroundings.

Our children should be taught that not only is the Chapel itself sacred, but the very ground upon which it stands, and that the steps approaching the chapel shall not be used as a playground while the congregation assembles and disperses.

Too much cannot be said in commendation of the accomplishments of our Relief Society women and so I believe that along these lines we can and shall improve.

For the privilege that is mine this day of meeting with you in another confreence, I am truly grateful, and I pray our Heavenly Father to bless us all according to our greatest needs, and I do it in the name of Jesus, Amen.

The Spirit of Helpfulness

MRS. JENNIE B. KNIGHT
Member of the General Board

THIS is a wonderful time in which to live, so much to do, so much to remedy, so many opportunities to answer and challenge, "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

As we scan the pages of sacred and secular history we realize that it has taken a long and arduous struggle for humanity to come so far, and that periods of depression have come to communities and nations as they come to individuals.

It is gratifying to women to learn that through their helpfulness humanity has marched steadily on, and in spite of darkest clouds, it has been given to them to see the silver lining. It is perhaps due to their inherent religious instinct that they have had faith to carry on, this fact alone should fill us with a determination to carry forward the torch of helpfulness handed to us by the torch bearers of the past.

The sacred scriptures are replete with testimonies of God's goodness in removing obstacles for those who trust in Him. For our purpose let us consider the story of Ruth, and learn from it the true spirit of helpfulness. Read it and find lessons of faith, self-sacrifice and devotion, industry and appreciation. These principles intelligently adapted in our lives will make us worthy of our calling. We have something more to do than salve things over. We know how easy it is to be unselfish and self-sacrificing for our own, but today, so widespread is unemployment and human misery, that we must extend our sympathies, and summon all our courage to help lift the burden of fear under which parents now bring up their children, ease the despair of the aged, comfort the sick and sorrowing.

In this crisis we must be patient, that others may be patient, not only with those who administer relief from whatever source, but also with the recipients.

Let us be loyal in upholding Latter-day Saint ideals of family life. Let us spare all leaders the caustic tongue of criticism. We must not be discouraged, as we sow so shall we reap. So may we be God's instrument that those we serve may say of us to Him:

"When fell, Thy dreadful shadow
and it seemed,
That all was blackness, yet the silver gleamed.
Beyond the clouds, and in the vanished years,
I know these came to me at Thy
commanding,
Kindness, and love and understanding."

The Lesson of Adversity

MRS. CORA L. BENNION
Member of the General Board

THE moral and spiritual values that may be derived from adversity have been recognized by philosophical and religious writers of all historic peoples. The Old Testament records the fact that adversity was Jehovah's common method of bringing the Children of Israel to repentance. Adversity was also used as a test of faith and courage, as

indicated in the Proverb: "If thou faint in the day of adversity thy strength is small." This thought is elaborated in the Book of Job. The use of adversity as a discipline is set forth in the "prophecy of Moses," recorded in Deut., Chapter 28, and also in many other passages of the Old Testament.

Socrates, the Ancient Greek philosopher and teacher, says, "Remember there is nothing stable in human affairs; therefore avoid undue elation in prosperity, or undue depression in adversity." And Seneca, the Roman philosopher, is more emphatic in his recognition of the values of adversity. He says, "We become wiser by adversity; prosperity destroys our appreciation of the right." He also says, "Gold is tried by fire, brave men by affliction."

Similar thoughts are experssed by many other leading writers and thinkers. Any one who stops to think about life's experiences will readily see that spiritual and moral growth comes through meeting and overcoming difficulties. What would happen, then, if we had no difficulties to overcome? Difficulties call out great qualities and make greatness possible. If there were no difficulties there would be very little success. If we would make the best of life, we must not seek the path of least resistance, but rather welcome the difficulties in our way. We should not be frightened by them nor discouraged because of them. They are our opportunities for winning success.

What would Washington have been had there been no oppression of the colonies, or interference with their rights? Would we have had our federal constitution had there been no serious troubles in the thirteen states following the Revolutionary War? Would Lincoln have become the great American had there been no problems of slavery to overcome?

The great and good of all ages have become such through overcoming adversity. This does not mean that we should seek adversity or help to create it, but quite to the contrary of this. Strength of character comes in warding it off, or overcoming it when it is upon us. It is said of Jesus, "Though he were a Son, yet learned he obedience by the things which he suffered."

At the present time the world is passing through difficult experiences. How can we, as Relief Society workers, help to make these experiences prove a blessing? Will our faith in God grow stronger? Will we develop spirituality and learn more of the real values of life? Will we love our neighbor as ourselves? These are some of the lessons adversity should teach us. If we could learn that the gospel is a plan of life, of daily living, which should bring us joy each day by applying its principles in our lives, then we would banish much fear and doubt from our hearts. Our faith in God would take care of all future events, and we would be living harmonious, well balanced, happy lives.

Religion in the Home

MRS. ELISE B. ALDER

Member of the General Board

IT is a joy and a satisfaction to see so many here this morning. No doubt many of you have made sacrifice to come, with a desire to get

comfort and new inspiration to "carry on" in your homes, wards and stakes.

The National Association of Real Estate Boards recently sought the best definition for home. The winning entry is quoted by courtesy of the Association: "Home is a domestic sanctuary, wrought out of desire, built into memory, where kindred bonds unite leisure, joys and sorrows."

The home is one's fixed place of abode, and is too human to go smoothly all the time. Living together is not so simple a matter as some believe. Nowhere are people so frank and intimate as in their own home. Here the clash of differences in viewpoint and desires is bound to occur. They tell us such disturbances are growing pains of character making, but there is only one test for a home—Does it send out its members well trained to play the game of life? If not, no matter how orderly or comfortable it may be, it is a mere shell of a home.

Home is the first and most important school in life, and religion should be the foundation of its education. Everything we want our Church to be, we must begin to teach in the home, our first aim being manhood and womanhood. But the greatest and most important lesson of all is to make the children know and feel the reign of God, and their nearness to His.

Let us check up on ourselves and see if in our homes we have the Gospel in all its fulness. It is the greatest thing in all the world. There is nothing to compare with it. It is the solver of all problems, and the solace of all ills.

So often, when around my work at home, perhaps feeling a little discouraged, I can get renewed courage by repeating the words of President Charles W. Penrose, who spent 75 of his 93 years in studying, living, preaching and enjoying this Gospel of ours. He said: "The Church of Jesus Christ is a religion that satisfies every human need. It is the key to the boundless treasures of wisdom and knowledge, and he who becomes its possessor and expresses it in fulness is one with the Father and the Son in the glory of perfection. It cultivates all our powers and attributes which are everyone's right when put to their legitimate use, and shows us that intelligence is essential to salvation, and is the very glory of God. Old things pass away—all things become new. It teaches us how to live, and thus makes us ready to die."

May we so live that when the sun of life has set, and our physical bodies have been laid away to rest, that our light will still shine upon the lives of those whom we have served and tried so hard to guide and influence, is my prayer. Amen.

The Gospel of Cheerfulness

ROSANNAH C. IRVINE

Member of the General Board

"IT was only a glad 'Good morning,' as she passed along the way;
But it spread the morning's glory over the live-long day."

A smiling greeting often changes the aspect of the entire day for some lonely soul. Cheerfulness is an inward radiance. A cheery disposition is a gift, but if one hasn't it naturally, it can be acquired. Lightheartedness does not mean lightmindedness. Quite the contrary. Cheerfulness requires courage, gallantry,

faith. Nature is cheerful—laughing children, sunshine, singing birds, twinkling stars, rippling water, beautiful flowers, gorgeous sunsets, peaceful mountains. Why should we be contrary? We have so much to be thankful for.

I have a friend who keeps a very temperamental family in a state of harmony by unfailing cheerfulness. A laugh, a happy phrase, a gentle word changes dissension into peace, hysteria to joy. A few years ago her husband died. Once when I went to see her after his death I caught her unawares. I was startled by the agony in her eyes. In a moment she had controlled her emotions. To present a smiling front to the world is her idea of good breeding. She smiled bravely as she said,

"I have much to be thankful for. Jim lived seven months after he was taken sick. We had many happy hours in that time. He didn't want to die in the winter. He prayed to live till spring. His prayer was answered."

It is wonderful to be able to recognize blessings in adversity, to see the hand of God in storm as well as in sunshine. We would be happier if we would accept the philosophy of the old lady who says she just loves weather, and that she is thankful for any kind.

One of the most beautiful stories in literature is Browning's Pippa Passes. Pippa, a little factory girl, has only one holiday each year. Into that one day, made lovely by her own sweet spirit, she crowds enough happiness to sustain her throughout the year. At dawn she begins to enjoy her freedom. She must not waste a moment of her precious day. As she goes through the village streets she sings, and the people of Asolo who hear her song are made happier and better for her having passed by. This is her song:

"The year's at the spring
And the day's at the morn;
Morning's at seven;
The hillside's dew pearled;
The lark's on the wing;
The snail's on the thorn;
God's in his heaven—
All's right with the world."

A life-time is just as a day. Every moment is precious. God has a big investment in His children. We are part of a great, wonderful plan. We must do our part well. In these depressing times a vital part is to carry our burdens blithely, and help our neighbor to carry on; to trust our Father, and remember that no matter how dreary and dark the way,—"God's in his heaven — all's right with the world."

MRS. ALICE D. MOYLE

President Eastern States Mission Relief Society

MRS. ALICE D. MOYLE reported the details of the beautiful L. D. S. Church which has been erected in Washington, D. C. It was Sister Moyle' privilege to unveil the statue of the Angel Moroni, which surmounts the spire of this building.

Mrs. Moyle has represented the Relief Society organization in the meetings of the Board of Directors and other gatherings of the National Council of Women. She gave some very interesting information of the Century of Progress—the World's Fair, to be held in Chicago this summer, and the part the National Council of Women will play in this. She urged the women of the Relief Society to continue their fine efforts in the signature campaign.

General Session

Wednesday Afternoon

The Value of Law Observance

PRESIDENT LOUISE Y. ROBISON

A FEW weeks ago I was given a copy of a most interesting monograph entitled, "The Value of Law Observance." I had not read far in the pamphlet before I was impressed with the fact that humanity desires those things that are not beneficial, and that discipline is required from our earliest infancy.

Children, if unrestrained, would eat sweets in preference to wholesome vegetables or milk. Wise mothers put sweets beyond their reach. Very few children would attend school regularly without the encouragement of older people. To these immature minds, a picnic or picture show would be more desirable. Discipline must begin early, but, parents, do not make this more difficult by planning picnics and picture shows on school days.

Nor is the desire to live selfishly for the pleasure of the moment confined to children. Many people who have grown to the stature of the adult, are still immature in meeting the exigencies of life. For this reason laws and restrictions are made to govern people. Often prohibitive laws are necessary. Our city laws say we *must* drive on right side of street; that we *must* observe traffic lights; that we *must* not drive above a certain speed. Each of these regulations curtail our personal liberty, but even an immature mind should see the value of observing such law.

John Stuart Mills says: "Liberty of every individual extends to the point where it infringes upon the right of some other individual." Only the hermit has the right to live as he chooses, and he doesn't live. It is only as we adjust to others, sacrificing our individual wishes to the good of all, that we truly live, so the value of law observance is imperative in every act of life. To live harmoniously in a group involves discipline where the individual merges his own preferment into the group, which in turn confers upon him benfits and privileges individually impossible.

There are really two types of laws —the English Common Law, which the colonists adopted, and the Statute Law. The Common Law of the English people followed by many years the customs or usage of the people before it became a legal form. That is, the people lived the law before it took the form of decisions by courts.

The Statute Law is quite the opposite. Frequently a law is written upon the statute book of a State or Nation before it has become the custom of all the people who are asked to observe it. Such a law is our Public Health observance. I can remember when there was no quarantine law. When one of our playmates died of diphtheria, all the children went to the public funeral, with the little casket open that we might say goodbye to her. Years later, a young mother living in Salt Lake knew that her child had been exposed to diphtheria, but there was a reunion in her home town. She just had to go, and as there was no one to care for the sick baby, she took it along. The price paid for her personal liberty was six new little graves in the cemetery, and six

pairs of empty arms. Here was the need of a statute law, because one person infringed upon the rights of many. Communities are safer because people observe the quarantine law.

Another law which has been fought by many is the pure food law. It is unbelievable that anyone should object to this, Benzoate of Soda in food, Tubercular meat, and so forth; but when the bill was before Congress, a testifying witness for a manufacturer of preserved foods said, "I am simply pointing out that the principle of this bill is wrong. It is not fair."

Gambling and Prostitution measures met with the same objections Do you remember when we had a "red light" district in Salt Lake, where licensed prostitution was carried on, and do you remember the bitter opposition raised against abolishing this evil? People said then, as they are saying about beer now, "We need the revenue." Are there no higher standards than money? Our Government is spending millions of dollars to prevent diseases of the body. Through the splendid efforts of our Health Department, communicable diseases are almost wiped out. Typhoid, small pox, diphtheria, yellow fever, but is there a parent who would choose impaired mentality to body ailment?

Read the article in our April issue of the *Relief Society Magazine,* written by Dr. Middleton, where he so graphically tells of the injury to both body and mind through drink. Every mother's heart must chill with terror when she reads about the fine young medical student. Are your son and daughter safe? Can you imagine greater anguish than to have your daughter married to a man who takes poison into his system that deprives him of his God-given power to think? Who abuses instead of protects her? Can money pay the price? And what of this revenue we hear so much about? I quote from the monograph again: "Under the laws existing in the United States before Prohibition, a man had a right to become a drunkard and remain one, and the State had therefore its duty of taking care of him." Aside from the degradation and suffering of women and children, consider the cost to all of us of caring for drunkards.

"It is stated by students of criminology that alcoholism is responsible for 80% of all anti-social propensities. 20 to 35% of inmates in State poor houses indicate alcoholic history. Alcohol is responsible for at least 25% of insane, for 40% of neglected and abandoned children in the United States, for 50% of convicts in prisons, for 80% of inmates of jails and workhouses, for a large number of suicides and accidents, and for almost all venereal diseases." These figures are for 1909-1910.

This expense must be cared for by the State. A Lord Chief Justice of England states, "If thoroughly examined, 9/10 of the crimes of England and Wales could be traced to drink."

When we consider the millions of dollars the Government is spending now to feed the unemployed citizens, fine people who cannot pay taxes on homes or farms, and then expect a revenue of $150,000,000 for just the *tax* on beer, can anyone imagine the misery and suffering which must follow? The starved children whose beaten and bruised bodies, whose poor little twisted minds will be the terrific price we pay to keep our Junior colleges open. If education and employment can be provided only by such expenditure

of human lives, can civilization continue?

Read an article in the Readers' Digest for March, 1933, entitled: "Why Women Rose Against the Saloon." It is written by Mary Austin, who remembers the saloon. She says: "It was a place from which might issue at any moment people you knew, other girls' fathers, forcible ejections of sodden and bleary men who proceeded to be violently sick no the sidewalk. Sooner or later you might meet the mother of one of your schoolmates, shamefacedly steering her abusive lord to their home." Later in the article Mary Austin tells of a pretty little mother who used to bring her three children to the Austin home to be left until their father recovered from one of his spells, and how she came one night with a great bloody bruise on her face. Is there money enough in this world to pay for this to come to your daughter? Nor are bruised and broken bodies the worst that happens in drunkards' homes.

A friend of mine, whom many of you know, lived for a time in an Eastern College town, where her husband attended college. There were seven habitual drunkards living within a block or two of my friend's home. I wish you might hear her tell the heart-breaking stories of those women. Of men reeling home in the evening to wives and children, loathsome and beastly, drunk and filthy, who had no control over the contents of their stomachs or other body functions. Can you think of the horror where drink and lust are close instincts? This tragedy may never come to any of you, but can women remain unmoved while women and children in our land are suffering this abuse and degradation?

As long as men and women have not the stamina to refrain from injuring themselves and others, should not their guardian, the Government, do as wise parents, and put this harm beyond their reach?

We hear people say there is more drinking now than before Prohibition. Probably they haven't lived as long as I for I have vivid memories of drunken men reeling out of saloons right on Main Street here. Women could scarcely walk on First or Secon South, between West Temple and State Streets, without encountering dozens of human wrecks, helpless and beastly.

I am on the down town streets now more than I was fifteen years ago, and I have not seen an intoxicated man lying on the sidewalk for years and years—have you? An editorial from the Pittsburg Post of March 4, 1890, states that there were reported to be 4,000 speak-easies in Philadelphia.

Of course, prohibition of liquor does not entirely prohibit drinking, any more than the law against theft or prostitution or gambling entirely moves these evils. But can anyone question the statement that law observance pays in increased individual production, greater thrift, longer life and greater enjoyment of living? One man said: "The reason I do not drink is because without liquor I have a clearer head and a stronger body, a lighter heart and a heavier purse."

A news item from the Pittsburgh Leader of March, 1907, states: "* * From Jully 1, 1876, to July 1, 1905 (29 years) 30,763 illicit distilleries were seized in the United States. The greatest number captured any one year was in 1898, the number being 2,391. Nearly half the seizures that year were in Georgia. * * * From July 1, 1876, to July 1, 1905, (29 years) 54 revenue raiders were

killed and 94 wounded; total casualties, 148. This does not include informers or deputy marshals who were killed making arrests. Casualties were much more frequent when the service was young. From July 1, 1876, to July 1, 1882, (six years) 35 raiders were killed and 61 wounded; total, 96 casualties. During this period 5,230 stills were raided, making the casualties 1 to every 54 stills seized. Since 1876 there has been one or more casualties every year excepting 1894, 1900 and 1903. The Government keeps no record of monoshiners killed."

In the stress and anxiety our Nation, as well as the whole world is experiencing, I feel as the author of the Monograph: "World leadership is likely to come to that Nation whose individuals are characterized by the greatest sobriety and efficiency."

In the language of the great latter-day Prophet: "He that keepeth the law is saved by that law." This is just as true in political and civic application as in a religious one.

From the Sewing Circle to the Cabinet

MRS. INEZ K. ALLEN

Member of the General Board

"I TURN the key for women," said the Prophet Joseph Smith, less than one hundred years ago, at the organization of the National Woman's Relief Society.

At that time group activity of women was confined almost entirely to the sewing circle. Under the law her earnings and all she possessed, belonged to her husband. Even her children might be disposed of by him without her consent. She was shut out from all colleges, and there was not a single free public high school for girls. Only poorly paid occupations were open to her. Her husband might even beat her.

Now we have a woman in the President's Cabinet. Frances Perkins is United States Secretary of Labor. This is said to be the most human departmnet in the Federal Government. It is not surprising that woman should rise through this channel.

The Prophet said, on the day when the key was turned for women: "If you follow the tendencies which God has given you, how great and glorious will be your achievements."

God-given tendencies of woman are human tendencies—love, sympathetic understanding, kindness. Many great women have labored patiently and long to prepare the way for this recognition. Miss Perkins ascends to the high position in the President's official family through her sincere interest in, and desire to do a kindness unto the least of God's children. She has never worked in a mine or steel mill, nor had a union card, nor acted as a labor lobbyist, but she has lived with, and understands working people.

She knows the laws, she helped to write them. She is a Doctor of Law, having studied in the United States and abroad. She has never stood on a wet cold floor, breathing hot moist air while turning a wringer in a laundry. But she felt the pain of others doing it, and she helped to draft a code that rescued all laundry workers from such misery in the State of New York. She has never been hungry or jobless, on the strike or picket line. But she does know the infinitude of causes of friction between employer and employee,

and that they can never be remedied merely by statute. "You can regulate hours and wages," she says, "but there is no hard and fast technique for labor disputes. Arbitration is not a science, it is an art."

At the conflagration of the Triangle Shirt Waist Factory, Miss Perkins stood with hundreds of others and watched helplessly the fire in which 146 girls were burned, smothered or crushed to death because of lack of fire prevention. She immediately took the lead in the enactment of 32 bills for the protection of women workers.

When Miss Perkins views the $4.95 silk dress in the shop window, she sees back of it many women who earn their bitter bread in tears and silence, while they stitch, stitch, stitch in a sweat shop at from 3c to 5c an hour. She sees in the wake of these atrocities an inevitable train of child dependency, illness and old age, for which, on depressed wages, no provision can be made.

Yes, woman has risen from the sewing circle to the cabinet. May she succeed in helping all to rise above misery. May we each one carry on with the same courage and faith, may we continue to follow our God-given tendencies.

Adjustment—The Call of the Hour

COUNSELOR AMY BROWN LYMAN

IN this rapidly changing world we are being called upon constantly to meet new situations and to face new problems. And the question naturally arises: How are we meeting these new situations and facing these new problems? How are we adjusting to these changes?

In the last two decades we have experienced one of the most critical periods in the world's history. There have been a number of major calamities with all the evil results therefrom. In addition we are living in a period of transition and change. People have thus been called upon to face startling and strange conditions. First came the world war with its reckless waste of human lives and property and with all the other evils which followed in its wake; then the financial crash and economic stagnation and finally world-wide unemployment. I doubt if there is a family in the civilized world which has not been affected by one or more of these calamities.

There are many other changes which are going on quietly and subtly. President Hoover's commission on social trends says that we are older than we have ever been before; i. e., the world is made up of older people, that our birth rate is declining. Therefore as a people the elders are increasing faster than the children and as a result there will be an increase in dependent old people unless there is more opportunity for work for older people or unless they can accumulate more during their working years. We are healthier than we used to be. More of us live to middle life. However, we have no success in controlling diseases peculiar to middle and old age, with the exception of Tuberculosis, or in postponing break-downs. The physical care of children by communities is much better than ever before. It is appalling, however, that nearly 5% of American babies at birth have prospects of becoming so mentally diseased in adult life as to require submission to some institution. Divorces are increasing, so also are broken homes.

The ability to face reality square-

ly and to make satisfactory adjustment is a great asset. It is a sign of good mental health. In fact the modern conception of mental health is adjustment of one's self to inner and outer strains in a manner satisfactory both to the individual himself and to his associates. People who make a habit of facing the facts of life as they really are (instead of as they would like to have them) seldom require the services of a nerve specialist or have a nervous breakdown). This habit should be formed in childhood. It is extremely difficult for an adult to acquire it if all his life he has exercised instead the habit of fleeing from reality. Fortunate is the man who can and will recognize and walk up to his difficulties, problems and perplexities, who will drag them out in the open sunlight, stare them in the face and make effort to overcome them, and who, failing in overcoming them or partially overcoming them can adjust to the final result.

In my opinion the most powerful and sustaining force in helping us to meet the realities of life is religion, and so I make a plea for the religious life. Religious faith is a cure for worry, anxiety and fear, and a great asset to mental health. It helps us to face danger and peril, disappointment and loss, sorrow and death. It is a source of comfort when everything else seems to fail us. Religious faith helps us to put our trust in the Lord, to rest our case with Him and to trust in Him for the final outcome. The individual who can do this is calm, unshakable, and full of equinimity. Religious faith, like good mental habits, to be most effective must be acquired early in life and exercised throughout life. It is its own great reward.

The Need of Spirituality

MRS. ETHEL R. SMITH

Member of the General Board

THERE is no influence in the world that will fortify and sustain mankind in the battle with the stern and bitter vicissitudes of life like the spirit of the Master. But faith cannot be bought or quickly obtained in the hour of need. It is acquired slowly through patient devotion, right living, and service to others. "Call upon me while I am near," says the Lord. If we build up spiritual reserves we will need to know there is a God in the Heavens who over-rules all things. We need to recognize his power and intelligence in all the works of nature, remembering that the greatest and truest development of character and the most joyous happiness have come through this knowledge. We need the power to appreciate the blessings that are ours, realizing that fine tapestries, beautiful paintings and automobiles, do not constitute true wealth; but that sweet spirit of peace and contentment that can be found in the humble cottage and which comes not from "bitter envying and strife," but from Him who maketh peace.

One of the greatest needs of the world to bring to pass a higher type of spirituality is for men to love their neighbors as themselves. This is an eternal law. Selfishness is the basis of most of our troubles of today.

In unselfish consecration to humanity many brave lives have been spent and almost invariably the cloak of spirituality has been their inspiration. Such have come from all the

walks of life. Great leaders have manifested their faith in the Almighty and relied upon His sustaining arm. Calvin Coolidge and Herbert Hoover prayed for Divine guidance. On his way to the inaugural services Franklin D. Roosevelt stopped at his church to pray, and as you followed his address were you not lifted up with renewed hope when you heard these words: "In this dedication of a nation, we humbly ask the blessings of God. May He protect each and every one of us. May He guide me in the days to come."

In the spirit of prayer is comfort, inspiration, and safety. When hardships, sorrows, and even death come, if one is guided by a faith in God he has a mighty bulwark upon which to lean in his hour of need.

As with the individual so with the nation. Roger Babson has said: "More religion rather than more legislation is the need of the hour." People should understand that before prosperity can return there must be a renewed interest in the spiritual life of both individuals and the nation. Nations should realize that the world has always possessed raw materials and labor; but has been prosperous only when the people have been actuated by a religious faith to use those sources for advancement and service. This is the law of life.

The story of the hardships of the founders of our faith has always appealed to me and I have marvelled at the fortitude and courage that could bring forth their song "All is well." I have found the answer in the words of the martyr Parley P. Pratt, "Yet we were happy for the love of God was in our hearts." And so may we love Him, remembering the words inscribed on the walls of Stanford University, "There is no narrowing so deadly as the narrowing of man's spiritual horizon." Trust in Him who said, "Come unto me all ye that labor and are heavy laden and I will give you rest."

MRS LUACINE S. CLARK

I DID not realize just what this Relief Society work meant to me until I was away from it. For the past three years I have lived in another country, and in an entirely different life from the one I was used to. I soon began to inquire into their charity work, and I was amazed to see the great things they were doing in Mexico. I shall be happy today to tell you a little about our neighbors on the South of us, a people we have learned to love as our own.

A tremendous amount of work is being done by public, private, and semi-private charities; enormous sums are spent in this work. I saw the women of Mexico work. I know their high ideals, the tenderness of their hearts, and the burning desire they have to work for those who are less fortunate than themselves. Mexican women are naturally retiring; they shrink from publicity of any kind, and shine best in their homes where they are devoted wives and mothers. So when a group of mothers, seeing the great need for some organized social welfare work for needy children, began to study this question, a great transformation took place, and woman came into her own in Mexico.

These mothers formed what is known as the National Association of Protection to Infancy, and began the first institution controlled by women in Mexico. It is said, that before this time, no connected char-

MATERNITY HOMES, MEXICO CITY

TYPES OF THE HOME SCHOOL, MEXICO CITY

HOUSE WHERE ARTIFICIAL FOOD IS PREPARED FOR BABIES
MEXICO CITY

ity work was known. A Catholic Priest in 1740 established what is known as the Cradle House in Mexico, but this, due to changing conditions, disappeared and needy children were forced to go to Asylums not connected with social work. Naturally the unfortunate little ones suffered as a consequence. So soon as the women sponsored this work, much progress was made. Under their supervision, love and motherly instincts, they established Home schools, Maternity Homes, and posts for the distribution of milk called the Drop of Milk. Thus they raised the standards of living for unfortunate and expectant mothers, gave them care before, and at birth, and taught them hygienic principles so they could carry this knowledge into their homes. Compulsory vaccination was done free of charge so people could be safe from Small Pox.

Perhaps one of the most far reaching pieces of welfare work done in Mexico City is the Home School, and as the name indicates it is a home where the Mother's care is substituted by trained persons perhaps more familiar with hygienic needs of the child, and where it received an education as well. These schools are modern houses, built in the poorest sections to help the working mother, who of necessity has to leave her children to earn the livelihood. For five centavos a day she can take her child to these houses if he is not younger than two, or older than six years. Here he receives a triple education, physical, intellectual and social. He wears a uniform, is bathed, examined by some of the best physicians in Mexico City; he is fed milk, and suitable food planned according to the schedule made by dietitians; trained Kindergarten Teachers are employed to direct his play; he is put to bed one hour each day; he is taught to wash his hands, his teeth, to care for his hair, to eat correctly, and to have proper respect for his companions and parents. These groups of children are carefully studied by doctors who classify them into groups according to their physical development and their intelligence. Each Home School is provided with a trained nurse, authorized by the Government, whose duty it is to visit the homes of all children enrolled, so the nurse can become better acquainted with the social and economic conditions of the places in which the children live. She must treat the children according to the doctor's directions, must record their clinic history, must vaccinate them, and see that all instruments are properly disinfected.

It is very evident what a blessing these homes are in the communities. In six months, 5,426 children have been taught to be clean and properly fed. Up-to-date there are ten of these houses in operation. No one can measure the amount of good they will do for the future generations of Mexico. All these homes are controlled by the Government. The money for their support is raised by selling a special stamp called the Infancia. This stamp bears a picture of a mother and child, and must be put on all letters mailed and delivered in Mexico. Mrs. Ortiz Rubio was President of these Home School organizations, and took a vital interest in this welfare work. I had the pleasure of visiting many institutions with her.

Besides these Home Schools, there are also Maternity Homes which are thoroughly equipped. Patients can go to these free of charge if they are unable to pay. Those who can afford it, pay the small sum of five Pesos only, for confinement. In six

LITTLE MEXICAN CHILDREN

ENJOYING A CUP OF REFRESHING COOL MILK

KINDERGARTEN CLASS

months 406 births were recorded in one home. If after birth the mother cannot nurse her child, free milk is provided for her, a mixed artificial food chemically prepared by experts. This milk is put in sterilized bottles which are carefully packed in ice cases, with full instructions as to the quantity necessary for a feeding. In six months 55,441 orders were sent out, and 24,169 bottles were given away. This Drop of Milk movement is also found throughout other states in Mexico.

The women of Mexico consider this but the beginning of their work. They hope to establish vacational colonies where sickly children may have a chance to regain their health. They also plan to have a law enacted covering the moral life of children, and providing for their full protection. When this is accomplished they feel they will have laid the foundation of a greater country and a stronger and more united Mexico.

Besides the great welfare work done by the Mexican women, other societies also are doing extensive charity work. The Junior League, an organization of young women, has established a splendid library, the proceeds of which are used to help tiny babies in another Cradle Home not controlled by the Government. The League has furnished a large and modern bathroom for the babies, and each Christmas they give eighty-five sweaters to keep them warm. The girls pledge to give fifty Pesos each a year for charity work. To raise their quota some make candy, others cakes, the musical members give a concert, others sell flower holders, but no matter how, they all succeed in raising the promised amount. They have also furnished a very comfortable room in the American Hospital for the use of patients who are unable to pay.

The Rotarians are sponsoring an Agricultural School for orphans and homeless boys who might otherwise spend their time on the streets. The school accommodates forty boys who learn to read and write; each has a garden where he can raise vegetables or flowers; they have a good swimming pool and are taught to keep themselves clean. The wives of the Rotarians make shirts and underwear for the boys who always look clean and neat. When a boy reaches the age of fourteen, a home is found for him where he can earn money for his support, by doing chores, and he is trained to be a useful, honest citizen.

There is also a well organized home for fallen women, who are being treated, educated and taught some trade. Doctors and dentists visit the home daily. An up-to-date kitchen, with steam cookers, furnishes good wholesome food for the inmates. Some of the women do beautiful fancy work, others are taught to knit stockings and sweaters by machinery. These are sold to help maintain the institution.

The General Hospital, which does a great deal of charity work, is also well equipped. Dr. Charles Mayo, who visited the hospitals, told me he was amazed to find such modern equipment; X-ray and all the latest inventions can be found there.

There are many Government institutions, besides those I have mentioned, in which thousands of orphan children are provided for. The buildings are modern in their equipment, and the children are cared for by the latest scientific methods. There are also purely privately-endowed institutions which, however, operate under Government supervision.

Mexico is fortunate in her physicians. Besides their training in med-

ical schools in Mexico (which take high rank) many Mexican physicians go abroad for training, attending the best medical schools in America and Europe. Culturally the physicians stand very high, particularly in music. For example, Dr. Silva, who had charge of the Public Health Department at the time I made my visits, is an accomplished pianist and a talented composer. Another, Dr. Ortiz Tirada, ranks as one of the finest tenors in the country. Many others equally talented might be mentioned.

The obstacles which Mexico has to overcome in order to extend this welfare work may be properly called stupendous. These are principally incident to communication. Mexico is a country of great mountains, deep canyons, large rivers, impenetrable forests. The villages, frequently small, are found in the canyon bottoms, on the hillsides, upon the Mesas, in the depths of the forest. To reach them, and to unite them together in working units is a task which would daunt women of less courage than those of Mexico. But there are certain elements of the situation that are helpful. While of necessity the living conditions in remote localities are more or less primitive, yet the native Mexican is gentle, kind, hospitable, industrious, intelligent, eager to learn, and he is always an apt scholar. Thus the women of Mexico who are leading out in this welfare work will find ready and willing hands among the people to assist them in their labors. The native Mexicans have an inborn refinement, an artistic sense, they love the beautiful, and are naturally religious. No matter where you meet them they are courteous, and respond quickly. So soon as one of them feels you are his friend, all he possesses is at your service. The women do beautiful fancy work. The men are equally deft with tools and make beautiful pottery, leather work, and handicraft.

In conclusion, I venture to express the hope that it may be found possible soon to organize among our native church members in Mexico, who are collected in several prosperous branches, Relief Society organizations, for they could be of great service in connection with the general program of welfare work in Mexico.

PRESIDENT HEBER J. GRANT

THIS is a very marvelous and wonderful congregation. I am sure that there are no other people of any religious denomination no larger than ours, that could have such a showing as I see before me here today.

I rejoice in the wonderful accomplishments of our Relief Society throughout the Church, at home and abroad. Those of us who, in the providence of the Lord, have never had the advice and counsel and example of fathers to lead us in the battle of life, and are indebted for all of the success that we have made in life to the teachings and examples of our noble mothers, take, I believe, a greater interest in the Relief Society work, and in the Young Ladies' Mutual Improvement work in our Church, than those who have had the benefit of the advice and counsel of both father and mother. I believe that the great majority of us who have been reared by our mothers are ready and willing at all times to give them credit for what we may have accomplished in the battle of life. There seems to be a power

which the mother possesses in shaping the life of the child that is far superior, in my judgment, to the power of the father, and this almost without exception. I have talked with a great many highly educated men and women who have usually been willing to credit the mothers for their success in life more than the fathers. As the daily vocations in life take fathers away from home, they do not have opportunity to get as close to the hearts of their children as do the mothers. After all it is by love, real genuine love of our fellows, that we accomplish the most and a mother's love seems to be the most perfect and the most sincere, the strongest of any love we know anything about, and I for one rejoice in it, because of its wonderful example to me.

I call to mind having an argument with a man who had been an apostate, in fact was an apostate at the time, and he remarked that no person with intelligence would be a "Mormon." I answered that I had not yet received a testimony of the divinity of the work in which we, as Latter-day Saints, are engaged, but, I said, "I am going to tell you something that will surprise you, my friend. I have never yet borne my testimony as to the divinity of this work, but second only to the love and respect of the teachings that have been inspired in me by my sainted mother, the one thing above all others that has made me a Latter-day Saint, is the life of the apostate 'Mormon.' I have discovered that when men living clean, sweet, pure lives in the Church have become indifferent, have broken the commandments of the Lord, have failed to live the laws of health as laid down through the revelations of God to His people, they have drifted away from the truth, and become vicious, and many of them have become liars. I am willing to acknowledge that if I saw a man or a woman doing those things which are ennobling, those things that make them better in every way, if they lost their faith I would be frightened, but I can say I have never yet been frightened on that account. I have found the exact opposite; and certainly when I discover men engaged in preaching against the Church, who have once been for it, found them telling falsehoods against the Church, that fact has strengthened my faith in the divinity of this work. I have been an honest tithe payer, I have observed the Word of Wisdom, I have attended my Sunday School (at this time I announced that I had recently become an officer in the first Improvement Association organized in our Church for young men), I am living my religion, but if you have something better to offer me, I am willing to accept it." But he was not able to give me anything better.

I call to mind my intimate association, as a child, with the family of William S. Godbe. I never knew a more generous, bigger hearted or more faithful man, but you know there is a saying in the scriptures that "to obey is better than sacrifice," and it is only when men and women fail to be obedient to any special commandment, or any special advice of great importance, that they lose their faith. This man knew the advice and counsel of Brigham Young, but he paid no attention to it, and he drifted away; but he was one of the exceptions of men who drifted away from the Church, to my mind, as he did not indulge in falsehoods against it, and I rejoice because of this.

I call to mind that my mother made her living by going out to sew

for people, and that she sewed for the family of William S. Godbe. Upon one occasion (the house has just been taken down during the last few months and replaced by an oil stand, where they sell gasoline and oil) mother was sewing there in one of the bedrooms. The house was on the corner of Second East and Second South. They were laughing and joking in the parlor over a planchette, or ouija board. They said: "Come in Rachel, and have some fun with us." She said: "No, President Brigham Young said anyone who would fool with that thing, would be led to spiritualism." Of course no person could receive spiritual manifestations through a contrivance of this kind, who would not eventually apostatize. At this time Brother Godbe was first counselor to the Bishop in our ward. She would not go in, so they brought the machine into the room where she was, but it would not work. Then they went back into the parlor and it worked again and would write for them on a piece of paper. They came back and said: "Come on in, Rachel, and have a good time." To my utter astonishment she went in. You know children are quick to call their parents down if they are not doing the right thing. As we were going home, I said: "Mother, why did you go into that room when President Young said you should not fool with that machine?" She said: "My boy, did you notice the machine did not work when they brought it into the bedroom? I told the Lord I was not fooling with the machine, I was not running after it, and I prayed to Him when they brought it into the room that He would shut it up, and when they asked me to go into the parlor I told the Lord if he would give me the impression that it would not work, I would go in. That is what happened, my boy, they could not make it work."

What is the final history? Brigham Young said it would lead to apostasy, suicide and insanity, and I have been told that Mr. Godbe's wife, who stayed with him after he left the Church, lost her mind. I remember the brightest young man in my own school days, who committed suicide. I remember staying one night at the Williams Hotel, in Milford, and the next morning looking for William Godbe's son. We found his body about fifteen hundred feet or more from the hotel; he had gone out and blown out his brains.

I know of nothing that I feel is of so great value in life as to be obedient to the counsel and advice of the Lord, and of his servants in this our day. Not that I rejoice in the calamities that came to this man, but I rejoice in incidents like this that have come into my life, that have strengthened my faith in the divinity of the work in which we are engaged.

It has fallen to my lot to travel in many lands and climes, and to come in contact with a great variety of people in many walks of life, and it is my privilege here today to say to you that from my childhood until today I have never run across anything in the acts of men, in the teachings of men, in my travels at home and abroad, that has in the slightest degree lessened my faith in the divinity of the work in which you and I are engaged. On the contrary, I have been constantly finding additional evidence of the divinity of the work.

I appreciate the opportunity of coming here today. I am sorry that circumstances were such that I could not come on time. Punctuality is part of my stock in trade. I do

dislike very much to come into a meeting late, but the only way I could get here was to come late today. I wanted to come here to express to this body of splendid women my gratitude for their faith and prayers in supplicating the Lord that my life might be spared. I am very grateful for it. I am very thankful to be here in the enjoyment, I believe, of as good health as I have had for many years. I can remember very distinctly when I was a young man thinking a person 76 years of age would be a very old man, that he would be entitled to sit in a rocking chair, and perhaps be fanned, but I am grateful for the vitality of body and mind that I possess today. I can remember very distinctly that as a young man I had very poor health, from the time I was an infant until I was 47 years of age, and went to Europe, where I got a new lease on life. I thought that if I could live to 50 I would be perfectly satisfied, as that was 25% longer than my father lived. Now I am 76 years old, and am anxious to go on living.

I wanted to come here and say to you good sisters, that inasmuch as it is my lot and privilege to bless you, I do so. I pray that God's choicest blessing, the inspiration that comes from Him, may be your guide and companion, that your example may be such that your children will live the Gospel of Jesus Christ, because that is of more value than anything else in all the world.

Speaking of that young couple who went East to become great in certain lines, reminds me of a teacher coming to me in Liverpool, where one of my daughters was taking vocal lessons, and saying: "It is a shame, although I have the credit of being the best teacher in Liverpool, for you to keep your girl here with me. Send her to Paris—send her to Berlin. She has the finest quality of voice of any singer I have ever heard. She can make herself famous." I said: "My dear friend, I never expect her to make a single dollar with her voice. I would sooner have her sing lullabies to her own children than to make millions and become the greatest singer in the world." Why? Because in rearing children to God through her example, she was giving them a chance to get in that straight and narrow path that would lead them to life eternal.

May God bless you all, is my humble prayer, and I ask it in the name of Jesus Christ, Amen.

THE question is being raised by the opponents of prohibition, Does a mild, low-percentage beer give us the way out of our difficulties by supplying a refreshing drink which is not intoxicating? The answer is squarely, No. Anyone who knows anything about the habits of men has seen many get drunk on beer that contains three or four percent of alcohol. The reason for this is simply that a considerable proportion of men drink beer, not because they are thirsty or because they like the taste particularly, but because they want to produce a certain sensation of exhilaration and forgetfulness. This being so, they will go on drinking beer until they attain the desired result. It may take a little more time, but lands a man in the same place as that which he would reach a little quicker by the whiskey route."—*Dr. Richard C. Cabot.*

Relief Society Annual, Report, 1932

Julia A. F. Lund—General Secretary

FINANCIAL ACCOUNT

Cash Receipts			
Balance on Hand January 1, 1932:			
Charity Fund	$ 37,647.07		
General Fund	105,500.00		
Wheat Trust Fund	9,226.51		
Total Balance January 1, 1932		$152,373.58	
Donations Received During 1932:			
Charity Fund	$102,692.37		
General Fund	75,367.61		
Annual Dues	21,280.14		
Other Receipts	34,179.45		
Total Receipts		$233,519.57	
Total Balance on Hand and Receipts			$ 385,893.15
Cash Disbursements			
Paid for Charitable Purposes	$111,343.23		
Paid for General Purposes	86,710.61		
Annual Dues Paid to General Board and to Stake Boards	25,914.84		
Paid for Other Purposes	29,654.50		
Total Disbursements		$253,623.18	
Balance on Hand December 31, 1932:			
Charity Fund	$ 34,534.27		
General Fund	88,483.71		
Wheat Trust Fund	9,251.99		
Total Balance, December 31, 1932.		$132,269.97	
Total Disbursements and Balance on Hand			$ 385,893.15

ASSETS AND LIABILITIES

Assets			
Balance on Hand December 31, 1932:			
All Funds	$131,723.01		
Wheat Trust Fund Deposited at Presiding Bishop's Office	401,188.27		
Other Invested Funds	47,612.59		
Value of Real Estate and Buildings	202,119.84		
Value of Furniture and Fixtures	84,558.37		
Other Assets	26,529.04		
		$893,731.12	
Stake Board Cash Balances on hand December 31, 1932	28,731.06		
Other Assets	60,997.93		
		$ 89,728.99	
Total Assets			$ 983,460.11

Liabilities			
Indebtedness	$ 883.00		
Balance Net Assets	892,848.12		
		$893,731.12	
Balance Stake Board Net Assets		89,728.99	
Total Net Assets and Liabilities			$ 983,460.11

STATISTICS

Membership:			
January 1, 1932:			
Executive and Special Officers	11,047		
Visiting Teachers	23,003		
Other Members	32,834		
Total Membership January 1, 1932		66,884	
Increase:			
Admitted to Membership During Year		7,983	
Total Membership and Increase			74,867
Decrease:			
Removed or Resigned	6,620		
Died	865		
Total Decrease			7,485
Membership			
December 31, 1932:			
Executive and Special Officers	11,107		
Visiting Teachers	23,322		
Other Members	32,953		
Total Membership December 31, 1932			67,382
The Total Membership Includes:			
General Officers and Board Members			23
Stake Officers and Board Members			1,138
Mission Presidents and Officers			80
Number of Stakes			104
Number of Missions			28
Number of Relief Society Ward and Branch Organizations			1,567
Number of Visiting Teachers' Districts			12,676
Number of L. D. S. Families in Wards			122,824
Number of Relief Society Magazines Taken			20,012
Number of Executive Officers taking Relief Society Magazine			5,694
Number of Meetings held in Wards			69,082
Number of Stake Meetings Held			2,150
Number of Stake and Ward Officers' (Union) Meetings Held			1,162
Number of Ward Conferences Held			1,277
Average Attendance at Ward Meetings			28,790
Number of Visits by Visiting Teachers			881,436
Number of Families Helped			22,207
Number of Days Spent with the Sick			42,313
Number of Special Visits to the Sick and Homebound			214,637
Number of Bodies Prepared for Burial			2,003
Number of Visits to Wards by Stake Officers			5,519

COMPARATIVE FIGURES FROM RELIEF SOCIETY REPORTS

	1930	1931	1932
Paid for Charitable Purposes	$109,493.19	$116,448.17	$111,343.23
Total or Present Membership	64,225	66,884	67,382
No. of Relief Society Organizations	1,568	1,585	1,567
No. of Relief Society Magazines Taken	26,639	24,956	20,012
No. of Days Spent with the Sick	43,672	44,495	42,313
No. of Special Visits to Sick and Homebound	186,436	204,460	214,637
No. of Families Helped	14,676	17,672	22,207
No. of Visits by Stake Relief Society Officers to Wards	5,678	5,656	5,519
No. of Visits by Relief Society Visiting Teachers	763,918	836,778	881,436

DISTRIBUTION OF MEMBERSHIP OF RELIEF SOCIETY

Stakes		*Missions*	
Arizona	1,728	Australia	107
California	1,890	Canada	129
Canada	1,312	Europe	4,574
Colorado	1,131	Hawaii	1,078
Idaho	9,373	Mexico	173
Mexico	197	New Zealand	512
Nevada	737	Samoa	308
Oregon	223	South Africa	169
Utah	36,117	Tahiti	336
Wyoming	2,008	Tonga	130
		United States	5,150
Total Membership in Stakes	54,716	Total Membership in Missions	12,666

Total Membership in Stakes and Missions 67,382

(*Note*: In the foregoing report all funds are held and disbursed in the various wards, with the exception of the Annual Membership Dues.)

A Prayer

By Lucy M. S. Carter

Oh, Thou who knoweth all
Hear Thou my plea.
Speak that I may hear Thy voice
And follow Thee,
My Father.

Dark are the nights of doubt,
I cannot see;
So many sounds I hear
Confusing me
My Father.

Striving to push my way
I stumble so.
Seeking with hands outstretched
Fumbling I go
My Father.

Life asks such heavy toll
I dare not pay.
Many I meet who though
Seeking the way
Are broken.

Here in the dark I pray
For them and me
That I may find a way
And bring to thee
A token.

* * *

Father I hear Thee speak,
And see Thee smile.
Thou wilt bring us home to Thee,
After a while,
Our Father.

White Carnations

By Blanche Stockdale Burr

GEORGIA MARTIN sat on the edge of the lily pond watching her hand as it trailed idly about in the cool waters above the darting gold-fish. It was not the type of hand one usually finds hovering about a lily pond, she mused, disconsolately. One would expect it to be small and white like a fragile butterfly, and her hand was red, work-worn, deep-seamed and middle-aged.

"When you get tired of the garden come into the house. You'll probably be able to find something to interest you there," her sister, Alice called out to her.

"Thanks, Al, but this is heavenly," Georgia told her. "I'd like to stay here forever—and just relax and find the peace I have vainly sought for so long." She did not think it necessary to tell Alice that a serpent had entered her garden since she had come there—the serpent of discontent.

"I have a couple of drawings to finish and Jane's busy with her correspondence, so just go ahead and enjoy yourself," Alice invited and hurried into the house.

GEORGIA, left alone, drank in the beauty of the garden with the gluttony of a famished soul—yet it did not give her the joy it should have done, for she was comparing it, symbol as it was of all Alice had accomplished, with her own pitiful lack of achievement. Though the garden had been established on the self-same spot near which she had spent her life until her marriage, it represented a luxury foreign to any she had ever known. It was the same little acre of land surrounding the old home in which their father had kept his chickens, his cow, and his vegetable garden, but was now magically changed into a fairyland of rolling lawns dotted with quaint stepping-stones, glistening pools, shady nooks and unexpected clumps of trees or exotic flowers of rare color—all kept in order by a gardener who lived in a tiny house at the edge of the estate.

The shabby little home in which all three of them, Alice, Jane and herself had been born, had been as miraculously transformed into a thing of loveliness as the garden under Alice's enchanted touch. She had built things onto it and taken things off. She had made the roof more sloping and had covered it with shingles apple-green in color. Everywhere she had put in more and deeper windows, had added honey-suckle shaded sun-porches and had stuccoed over the faded red brick with tints of ivory.

Inside she had removed walls and partitions, had made doors into archways and had transformed the many prim, puritanically plain little old rooms and had furnished them expensively. Alice could easily afford to do all this though an artist by profession, for she had accomplished the seemingly impossible; she had made a financial success of her art work. Having never married, she had taken over the old place and had transformed it into her ideal of what a home should be.

JANE, the other sister, had been equally successful in another way. Her husband had died soon after her marriage and she had taken over his hardware store where he had left it and had developed it into a big business. She, Georgia, was the only one who had been a failure, she told herself. In spite of two brilliant sisters to set the example for her, she had gone through life economizing, scrimping, playing the household drudge for her overworked husband and five children. Her marriage had been one long session of making over dresses for her two girls and doing without things in order to save enough money from her husband's small salary to send her three boys through college. It had been a gigantic task but now the children were through school and beginning to earn their living in a modest way she and her husband could have a few more comforts than formerly, yet they probably would always have to live in their stuffy little house and Georgia must do her own work and make her own clothes. It hurt her a little to admit that her husband's earning power would always be so far below that of either of her sisters.

Yet, even though it had made her feel so completely her inferiority, she had enjoyed coming home and tasting for a few days her sisters' world so far removed from her own. It was especially appropriate that all three sisters should gather at the old home for Mother's Day which would be tomorrow, even though both mother and father had been dead for many years.

She had not realized how late it was getting until Alice, slender and beautifully gowned, came out in the garden for her, dancing along as she used to do as a child when especially delighted.

"George," she cried excitedly. "George! Come on in. There's a wonderful surprise for you. I've had the maid fix it up in your room."

FORGETTING for a moment that she was fat and middle-aged, Georgia grasped Alice's hand and the two of them raced up the garden and into the house as they had done when they were children. Eagerly they burst into the room which was Georgia's during her brief visit here—their mother's old room. It was a changed room, filled to overflowing with florist's flowers, white carnations mostly, set everywhere in Alice's most expensive vases—six bouquets in all.

They seemed such a part of her new environment that Georgia had to read the greeting attached to each before she realized that they really came from her old home, for they had been sent by her husband and each of her five children. She should have known as much, for Ellen, her eldest daughter, always jogged up her father's and brothers' flagging memories and saw to it that her mother received her full quota of tribute on Mother's Day. Only this year their gifts had taken on a less practical tinge than formerly—in order to harmonize with her new setting, of course.

Alice and Jane stood by the door watching her—a little sadly, Georgia thought.

"It must be wonderful to have your room filled with flowers on Mother's Day," Alice said wistfully. "Jane's and mine will always be empty, you know. You always were the lucky one of the family, George."

"Lucky? Why, I'm the tramp—the beggar—the poor relation. The only one who hasn't been a success."

"What is our success compared to

yours?" Alice wanted to know. "I have created a great many works of art, inanimate things painted on canvas or paper. You have brought into being and developed five beautiful living souls. They say that whoever creates comes near to the Divine Creator of everything. If so, anyone who produces a living soul comes nearest to Him of all."

"Al's right, Georgia," declared level-headed Jane who usually said little and thought much. "What good would Al's drawings or my silly stock of hardware be if women greater than ourselves hadn't peopled the world with someone to appreciate and buy it?"

"Doesn't Georgia look like Mother tonight," observed Alice. "She's more like her than either of us."

"Get your best rags on," Jane announced. "I'm giving a theater and dinner party tonight in honor of Georgia, our most distinguished sister."

And Georgia, sitting between her two immaculately groomed sisters, caressing her home-made dress of cheap silk with her coarse, work-reddened hands, was amazed to find that she was considered the greatest of them all.

Who is April?

By Vilate R. McAllister

Oh, tell me I pray, if you happen to know,
Who is April, and why do her moods vary so?

Is April a baby with dimples and curls,
  A sweet, winsome lassie, who's sad
And bursts into tears when her childish heart aches,
  Or is radiant with smiles when she's glad?

Or is she a maiden who's deeply in love,
  And basks in love's sunlight a while,
And then does her lover prove false, so she lets
  A deluge of tears hide her smile?

Or is she a matron whose temper's worn thin,
  Whose nerves are all shattered in bits?
Are her children unruly, her husband a bear,
  That she falls into storming by fits?

Or is she, perhaps, some hysterical hag,
  Gone mad with the loss of her prime?
Or a capering clown, who just follows his whims,
  Regardless of reason or time?

Perhaps she's a seamstress in turret so high,
  Who's busy with shuttle and loom
A-weaving a garment for Summer to wear,
  And the pattern's all sunshine and gloom?

For summer must wear, at whatever the cost
  Her wonderful draperies of flowers—
Is April the weaver, her warp and her woof
  Just nothing but sunshine and showers?

Oh, tell me, I pray, if you happen to know,
Who is April, and why do her moods vary so?

Mother Used to Hum

By Elzada C. Brinkerhoff

At work, my Mother used to hum
Sometimes I'd recognize a tune
And shrill I'd pipe "Jee-ru-sa-lum"
Or "Rock of Ages Cleft for me,"
I'd sing the words I knew, then hum.

She'd cross the room from stove to sink,
At work, she'd hum from morn till night--
Now that I'm grown I often think
That by the sacred tunes she hummed
She taught her child, of God, to think.

I wonder if the mothers hum
The old and sacred songs today,
Or do they trill ta-te-ah-tum
And boop a doop for children' ears?—
I'd rather hear my Mother hum.

Mother's Day

By Lula Wilson Bowler

The birds are sweetly singing
The skies are bright and fair
The air with springtime odors
Brings gladness everywhere
All nature joins her voices
And dons her brigh array
To honor this glad morning
For this is "Mother's Day."

We, too, will join our voices
In praise of Mother dear
Our gratitude and tender love
Will reach her far and near.

We'll show her that her sacrifice
Her toil, her prayers and tears
Have not been spent in vain for us
Through all our childhood years.

Then strew her path with blossoms
And fill her heart with cheer
We cannot e'er repay her
Her toil this many a year.
Accept our humble efforts
Our gratitude to pay
In praise of sacred motherhood
This happy "Mother's Day."

To My Mother

By Ruby Baird Anderson

Could I repay the love I owe
I'd glorify thy name
In service, truth and righteousness
And heap upon thee fame.

I'd pass the spotless mantle on
She won with pain and tears,
And wrapped around my shoulders weak
To wear throughout my years.

A mantle white with purity
And red with valor won
From battling all the faults of life
Until her span was done.

I'd grow sweet flowers bright and fair
Along the dusty way
Where Age must take its falt'ring step
And Youth pass by some day.

When sickness came across my path
I'd bathe the fevered brow—
Forgetting self in service true.
To Him I'd meekly bow.

Happenings

By Annie Wells Cannon

MAY—now lacy lilacs bloom and apple blossoms scent the air. The sweetest time to remember Mother.

MRS. RUTH BRYAN OWEN, brilliant daughter of the great "Commoner" has been appointed minister to Denmark. This high honor marks an epoch in woman's achievement.

Appointment of ambassadors and ministers in the diplomatic corps are the highest favors the President bestows upon his friends, and are considered a mark of distinction.

ULDINE UTLEY, a young evangelist will hold a religious revival at the Century of Progress at Chicago this summer.

SPAIN and Portugal have granted suffrage to women. The first woman to vote in Lisbon was 80 years old.

MRS. W. D. CROIS, who saved President Roosevelt's life has been mentioned for the Congressional Medal of Honor.

THE Los Angeles telephone girl who calmly told the New York lady, "Sorry, I cannot connect you, we're having an earthquake," was surely a heroine.

THE Mrs. Franklin D. Roosevelt yellow rose will go very well with the Eleanor blue.

MME. EIDE NORENA made her debut at the Metropolitan Opera in La Boheme. She is said to be very beautiful.

MRS. PEARL WILLIFORD has been elected mayor of Ellsworth, Kansas.

MRS. ADA B. CLODFELTER, of Missouri, bought a whole town and endeavored to make it ideal. She held all the offices herself and only permitted reputable persons to dwell there.

MARLENE DIETRICH, thrown from her horse while filming for a picture is recovering and will soon return to Germany from Hollywood.

MRS. JANE CLARK BOLWINKLE, 99, the oldest woman in Idaho, who died last March, was honored in 1932 by the George Washington bicentennial committee for being one of the oldest mothers in the United States.

LADY MURASAKI was one of the earliest women novelists of the world. She was born 998 A. D. She kept a diary which still exists and wrote The Tale of Geiji, both of which are being translated in six volumes. Her novel, Lady of the Boat, is just on the book shelves.

JULIA WILBOR TOMKINS' play, "Once There Was A Princess," when recently presented in New York was witnessed by three princesses and a duchess—Princess Alexandra Kropotkin, Princess Der Ling, Princess Simon Eristoff and Duchess de Richelieu.

MISS VIOLET OHLSEN, an archeologist, is adventuring in South America for material for a book.

MRS. NELLIE PAMEY CARTER left her immense fortune of $10,000,000 to those who had served her in friendliness. The dressmaker, hair dresser, secretary, all were remembered in sums from $10,000 to $50,000.

ROSE WILDER LANE'S new book, "Let the Hurricane Roar," a pioneer story, is said by the critics to be a vivid portrayal of pioneer life.

And They Called it Mother's Day

By Irene McCullough

GEE, Mom, it's Mother's Day, tomorrow," spoke up chubby faced eight year old Tommy, "Will you give me fifty cents to buy you a present?"

"But dear, if I gave you fifty cents to buy me a present, I would be buying myself one, would I not?"

"Well yes, but how can I earn it?"

"Clean up the garage and then I will give it to you."

"But couldn't you let me have it right now? Ken and Phil are going down to the drugstore now to buy their mother something and I want to go with them. I will do my work when I get back."

"Run along then, but don't forget, you must hurry back and earn it."

"May I have the afternoon off tomorrow, mum?" said Julia, the maid, "I want to go see my dear old Mother and take her some flowers. She's getting pretty old you know."

"I did want to go to Sunday School," answered Mrs. Spence, "They are going to have a fine musical program. I seldom get a chance to go but seeing it is Mother's Day, I thought I would try. We won't bother with a big dinner so maybe I can go in the morning and you can get off in the afternoon."

"Thanks ever so much, mum."

"Mother," called Alice from upstairs, "I forgot to tell you that father called up and said to tell you that he had invited Grandpa and Grandma up for dinner tomorrow and told them to bring Uncle Ben and Aunt Sue with them. He says it's Mother's Day and he wants his Mother to be here, and Ma, I forgot to save up so I could buy you a present. Will it be all right if I charge one for you?"

"No, dear, just forget it."

Mary stopped her work a moment to brush away a tear and with it went all hopes of going to Sunday School. She knew it would be impossible to get five children and a husband off to Sunday School, prepare a big dinner, let the maid off for the afternoon and take care of a baby in between time and go to school. Dad must be on time as they expected a large crowd and he had been asked to help out.

MORNING came. The usual Sunday morning hustle and bustle.

"Is my best suit pressed, Mary?" called Dad as he powdered his clean shaven face.

"Yes, I pressed it last night. It's hanging in your closet."

"Thanks, dear," exclaimed the over-indulgent husband as he brought forth the immaculate suit.

"Thank Heaven they're all off and I can get to this dinner," sighed Mary, "There will be at least twelve here and Dad always expects something extra nice for his folks."

It was one grand rush for Mary all day.

Evening found Grandpa, Grandma, Aunt Sue and Uncle Ben, Dad and the children seated about the fire place, content with the day and themselves. Mary alone was unhappy. As she wearily climbed the stairs to put the baby to bed, she began to realize how hungry she was. She had been so busy feeding

the others she had not taken time to eat.

"There goes that darned old radio again," she thought.

"To our mothers," roared out a masculine voice over the air, "we owe everything. We honor them!"

HASTILY putting the baby down she plugged her fingers into her ears, at the same time giving the bedrom door a kick shut with her foot. She glanced into the glass.

"Look at me," she thought. "Haven't even had time to powder my nose." A tear tried to steal down her cheek but she rudely brushed it away. Mary had just finished powdering when the front doorbell rang.

"Now who can that be?" she whispered. Opening her door a trifle, she listened.

"Come in, come in," called Fred, her husband, "Mary will be tickled to death to see you. She will be down in a minute—just putting the baby to bed. Mother and Dad are here and we can all enjoy the evening together. My, what a swell spring coat you have, Sis."

"Oh, yes. Sid gave me this for Mother's Day," answered Fred's sister. "Of course I am not a mother yet, but I may be someday. We have only been married a little over three years."

"Put me back a few bucks for that coat, Fred," said the beaming Sid. "You see I remember Stella on Christmas, New Year's, Washington's Birthday, Lincoln's Birthday, Fourth of July, in fact, every holiday in the year. Wouldn't dare go home if I didn't."

Stella laughed. "Well you know you like to."

Mary closed her door softly. "It's the way you train them," she whispered angrily. In a minute they would be calling her to come down. She would be expected to be pleasant and later on in the evening serve sandwiches or cake.

Plunging into her hat and coat she quietly slipped down the back stairs and out into the warm spring air. Free just for an hour or two. She couldn't hear them call "Mother" or "Mary." She started to run for fear they might catch her before she could hail a taxi or bus.

"Let me out at the Haber Cafe," she called to the driver.

"I like to eat there. They say it's Mother's Day, so here's where I am going to enjoy a part of it."

It was late when Mary pushed open her front door. "All's quiet," she whispered as she slipped off her wraps. She had enjoyed the evening.

"Mary, will you please come here?" called a tired voice from the dimly lighted living room.

Mary slid up close beside her husband. He put his arm around her and said, "Dear, if you won't ever leave me alone again with a house full of company and four children to put to bed, I'll remember you Christmas, New Year's, George Washington's Birthday, Lincoln's Birthday, Fourth of July and twice on Mother's Day."

"Any patriotic citizen wants us to have ships enough to defend us from enemies outside, but there are two ships we need inside a country—one is Citizenship and one is Statesmanship. And those we can build ourselves."—*Ruth Bryan Owen.*

Your Home Beautiful

By Mabel Margaret Luke

ARTICLE IV
WALLS—CEILING—WOODWORK

IN the last article we considered the more or less structural forms of wall treatment. This month we will take up the applied wall decoration as well as woodwork and ceilings.

Plaster walls may be either rough or smooth finished and make excellent backgrounds. Sand finished walls should not be used in small rooms as they absorb light and tend to decrease the apparent size. Rough plaster furnishes an interesting play of light and shadow and form very fine backgrounds for Spanish, Italian, Old English furniture or furniture of vigorous character. There is also on the market a plastic paint which gives this rough finish and produces the same effect as plaster. While wet it can be worked into various interesting designs with trowel, brush, sponge or the hands. It can be had in many lovely tints to key in with your chosen color scheme. Rough finishes are easily cleaned by using the starch dressing suggested before.

Smooth finished plaster makes a good ground for paint for paper. Painted plaster walls are fine backgrounds and add to the apparent size. Except in kitchen and bathroom they should be in a flat tone. Kalsomined walls come in this class and are an inexpensive finish. Painted or kalsomined walls may be stippled, antiqued, or glazed.

Do not be afraid to use colors on the walls, subdued color to be sure. Key your walls to your color scheme. You will be more likely to get a balance of color throughout the room. Always remember in choosing colors for walls, however, to choose a tint several degrees lighter than the actual color you think you want, as colors intensify themselves when seen in large masses on four walls of a room, and a color you may like in the sample, can or package, on the wall will be harsh and irritating.

Sometimes stenciling or transfers may be applied but care must be exercised in using them to prevent a spotted appearance. Occasionally a stenciled border may add the finishing touch to a painted or kalsomined wall, but a narrow cornice or picture moulding is usually more desirable.

Walls with murals and other painted decorations are lovely, but beyond our reach. However, papers can be purchased which give the effect of mural painting. In fact paintings direct on the walls are the ancestors of modern wallpapers.

PERHAPS one of the most common methods of wall treatment is wallpaper, and it is an excellent one too in accenting qualities of space and proportion, enrichment of rooms, and in giving color, character and artistic dignity. Even in its least expensive form it is capable of giving beauty and freshness.

Wallpaper has the disadvantages of making the use of pictures practically impossible unless it is very inconspicuous in design. In other words, it is a decoration in itself. Plain wallpaper can be purchased, but it is usually advisable to paint the wall rather than use these unless it is a textured paper that adds in-

terest in that way, or if the walls are poor. For instance, Japanese grass cloth is a wall hanging that is also a wall protector, and an excellent background. However, a perfectly plain paper will emphasize mars and defects in the walls which patterned papers tend to conceal.

In choosing wallpaper there are several things that must be taken into consideration. Never choose a paper just because it is pretty. Personal preferences must always be subordinated to the purpose and spirit of the room in which the paper is to be used. Choose a pattern you like of course but be sure it suits the room. People often choose a paper that appeals to them in the shop only to find when it is hung that it clashes with the room and its furnishings. Never buy paper until you have tried a large piece of it in both natural and artificial light in the room where it is to be hung.

Just a word of caution—shops and salespeople selling home furnishings (and wallpaper men are just as guilty as the rest) try to influence people into buying a particular item because it is the fad that "it is what everyone is buying." Do not pay any attention to it. Just because it is the style and appeals to a number of people is no reason that it will suit your particular house or needs. Following the style in home decoration is good to a certain extent but ridiculous beyond. Do not let your better judgment be overcome by style promotion. Pay some attention, of course, to what is being shown, but in the final choice buy what is appropriate to your particular situation.

THE question of scale, pattern and color come up in the choice of papers. Remember that large designs crowd small rooms and minimize everything set before them. The color should be suitable to the exposure and scheme of the room. A monotonous repetition of pattern is maddening. Watch for this in buying papers. It is especially true of medallions and patterns that are in sharp contrast to the background.

The architectural background also must be taken into consideration. Let me illustrate: Into a room with oak beamed ceilings and furniture of heavy oak or walnut, you would not put a paper of damask or chintz design, but would want something of more vigorous character as foliage, tapestry, stipple, oatmeal, embossed Jacobean, or strong geometrical design. Delicate gay, glazed, and smooth papers have the feeling of those charming homes of the Colonial period and similar types of interiors identified by enamel woodwork. This would include such papers as satins, moires, small lozenge, toile de Jouy, chintz, shadow stripes, and the many beautiful old scenics.

It is often more interesting to use wallpaper in panels than over the entire surface. Some panels may have paper, others left plain or all the panels may be papered. Papers especially suitable for panelling are damasks, scenics, chintzes and panel papers made for the purpose.

Foliage papers are easy to live with as they are unobtrusive yet spread balanced color and design over walls of large rooms. Striped papers two-tone, not contrasting, or of pronounced colors make lovely backgrounds but should not be used in high rooms as they tend to increase height. Many of the modernistic patterns if not too extreme can be used for the background of most any kind of furnishing.

Even though your room is of no

particular period, the same rules should be followed—if your furnishings are small and of refined design use paper that gives the same impressing, if of strong and heavy proportions they can stand more vigorous contrasts and larger designs.

There are some papers that have a small all-over design of a leaf, flower or dot which are pleasant to live with, are good backgrounds for pictures and suitable to a large variety of furnishings.

Landscape papers which come in sets give interest and character to a home. They are dignified in effect, yet as refreshing as the outdoors they suggest. They give an air of spaciousness. For the dining room and hall they are especially suitable, but can be used in living rooms and bedrooms. These landscapes and other expensive papers should be preserved by mounting on a muslin lining. This cloth safeguards them from cracks caused by the house settling, and they are easily moved if desired. These landscapes come in a variety of designs and are especially lovely backgrounds for Colonial mahogany furniture. The same thing applies to Chinese papers which come in delicate colors in flower garden effects and are suitable to bedrooms or other rooms where the furnishings are light and delicate.

TODAY science is combining the charm of lovely old design with modern methods by making wall hangings impervious to moisture. There are a number of papers painted in oil on parchment and can be washed with soap and water and left as lovely as new. Then there are the varieties of oilcloths which come in delightful designs, not only suitable to bathrooms and kitchens, but to every room in the house. Some are even made in imitation of old damasks and brocades and would be appropriate set in panels in a French room.

Varnished and glazed papers are used for kitchens and bathrooms as they can be easily washed off. Any paper can be given a washable surface by applying a coat of glue size and one or two coats of clear varnish. It will, however, make it a little darker. There is on the market a wallpaper lacquer which gives a waterproof finish, also a liquid wax which if rubbed on gives a nice sheen.

Just a word about wallpaper borders. They are used to a much greater extent than is necessary. A more distinctive finish is given by using a narrow moulding or cornice instead. If borders are used let them be unobtrusive in design and coloring and not more than four inches wide. There are some borders which resemble wood mouldings and are attractive.

Occasionally walls are hung with fabrics. Often ginghams, toile de Jouys, or similar fabrics are used in rooms furnished in peasant style or an informal manner. Chintz and India prints are also used in this way, often covering walls that are in bad condition. If they are finished with shellac they are easily cleaned. They are especially appropriate in kitchens and breakfast rooms, and bedrooms with provincial or maple furniture. If brocades, damasks and other fine fabrics are used on the walls, in panels, etc., they should be tacked on frames before putting on wall. Such materials would be suitable only in formal rooms.

IN choosing wallpaper the type of room into which it is going should be considered. As a rule bedrooms demand a more informal type of paper as flowers, chintz, and small

designs on a light ground. The living and dining rooms require more formal patterns. In these rooms the atmosphere of comfort and restfulness should prevail, the walls should be quiet and subdued. However, do not allow yourself to be intimidated into choosing always the taupe or sand colors for fear you will make a mistake. Tints of greens, greys, ivorys, blue-greens, corals, yellow, silver, and oyster white are all good colors and will provide cheerful yet quiet backgrounds. Dashing, cheerful, brilliant colors can be used in sunrooms and breakfast room, and a little less brilliant note in the dining room where gayety, and good cheer are keynotes. The kitchen and bathroom need wall finishes that are colorful and easily cleaned. Enameled walls and woodwork, varnished paper or oilcloth are very suitable. Tile, tile board or composition is an attractive and sanitary finish for bathrooms, kitchen and laundry, and if carried out in suitable colors add much to the decoration. Tiles also add an interesting element in halls, sun rooms, and about the fireplace. A word of warning about tiling a room—be sure the colors are such that you will not tire of them easily as they cannot be changed without considerable expense. Some of the especially attractive tiles are copies of Spanish and Italian designs centuries old.

A Treillage wall, which is merely lattice or trellis work applied to the walls makes an unusual finish for sun parlors. It can be worked up in many interesting designs and color schemes. It is often effective to paint the lattice work to contrast with the background, or wall underneath.

THE woodwork may be finished to harmonize with the walls by analogy or by contrast. The more woodwork in a room, the more nearly it should tone in with the walls. If the walls are painted a light color the woodwork should be the same or a tone lighter or darker. If the walls are papered the woodwork should match or at least key in with the background of the wallpaper, or with some color in it, or in rarer instances with some contrasting color used elsewhere in the room. Woodwork in small rooms if painted like the walls will help create an idea of space and in large rooms if stained or enameled like the darkest color in the wallpaper or floor will decrease space. If natural color wood finish is desired it should key in with the color of the furniture and be slightly lighter than the floor.

THE ceiling is often neglected. But it is just as necessary a part of the room as are the walls and floor and should have as much a part in the decorative scheme as the sky in a painting. It does not have to be ornate, it may be plain and still be artistic, but consider the ceiling.

The first kinds of ceilings were probably those in which the structural joints, and beams were visible. They are appropriate in Early American, Renaissance, and in no-period rooms of vigorous character, and may be either painted or left in natural wood. Often the spaces in between the beams as well as the beams themselves were carved and decorated in gilts and colors.

If your ceilings are too high they can be lowered by installing a false ceiling of wall board, nailed on supports at chosen height. The joints are covered with mouldings and a cornice is added to finish and support it. The mouldings may be left in natural color and the rest painted, or all painted. Wall board may also be

used to cover cracked and unsightly ceilings. And with it many interesting effects in panelling can be worked out.

Plaster ceilings may be of two kinds, decorated and plain. For the smaller, average home the decorated is not available nor suitable, although there are some designs done in low relief that are charming. The plain plaster ceiling may be tinted or papered in a plain color, slightly lighter than the walls. Do not have it white unless the walls are, and never a glaring white. To do so gives the impression of four walls without a roof. Make it seem to belong to the rest of the room.

In an informal room, also in attics, a satisfactory and unusual way is to carry the wallpaper, if of small repeat design, over both the wall and ceiling.

There are different shaped ceilings—vaulted, lunetted, tunnel, barrel and coved, all of which except the last are more suitable to large period rooms. Avoid the canopy or "drop ceiling." It gives exactly that effect, that the ceiling is dropping down over the wall. The only excuse for its use is in a room with a very high ceiling, but even there all other means available should be used first.

Let me repeat for emphasis the general principle that there should be a gradation of color from floor to ceiling. Walls ought to be lighter tone than the floors, the ceiling ought to be a tone lighter than the wall. This is a contrast of values, the contrast should not be great, just a pleasing gradation from the bottom up. Dark colors on top or in the middle just naturally throw a color scheme out of balance. Dark colors appear heavy and the laws of gravity place weight at the bottom. That is, then the agreeable and pleasing arrangement.

Next Month: Floors and Floor Coverings.

Mother

By Arthur James Bowers

Today, in a perfumed garden
Mantled and colored with spring,
I wandered, thoughtful and dreaming,
Amongst the gold and the green.

Somehow my footsteps led me
To a faded and withered rose;
One that had faded forever—
Serene in its last repose.

I gazed with a sorrowing hunger,
For I knew it would bloom no more,
Unless by chance it should blossom
Some day, on God's green shore.

It was then I thought of you, mother,
Approaching life's wintry years,
When the days and the light grow shorter
As you near that place beyond tears.

Someday in the hillside-garden of Souls,
When the last farewells are o'er,
I'll think of today in the garden of flowers
And that rose on God's green shore.

Health in the Vegetable Kingdom

By Lucy Rose Middleton

AUTHORITIES on nutrition are all agreed as to the tremendous value of vegetables, and take great delight in extolling their healthful virtues. Vegetables contain vitamins, minerals, nourishing starches and sugars, and provide roughage which combats intestinal sluggishness. It is easy to use too much meat; protein foods in excess are liable to undergo putrefaction with the result that poisonous substances are absorbed by the body. Vegetables, on the other hand, are free from this reproach, and should be used liberally whenever possible. Great as is the boon of canning, there is no real substitute for fresh vegetables.

By careful planning and the use of common sense, one can provide a good variety of vegetables for the table without paying excessive prices, regardless of the month. Do not yield to the allurements of the dealer who tempts you by anticipating the season. In the bitter cold of January and February we see tantalizing displays of fresh fruits and vegetables that normally will not be in season for months to come. But prices are exorbitant, and quality usually inferior. The cucumbers sell at possibly 25 cents apiece, and the tomatoes are small and anemic looking by comparison with those of mid-summer.

In the middle of winter we can have plenty of fresh vegetables with economy if we make proper use of celery, lettuce, turnips, carrots, cabbage, potatoes, squash, sweet potatoes, onions, and parsnips.

As springtime advances, the supply of fresh vegetables increases steadily. The price of these may still be a bit high, but will grow less, and by judicious choosing, the market basket may be aided without paying prices out of reason. The coming of spring vegetables forces down the price of the stored root vegetables, and these should not be neglected, because many of them are still attractive and nutritious.

Spinach Timbales

2 cups cooked spinach, finely chopped
2 tablespoons butter
2 eggs, slightly beaten
1 cup milk
2/3 teaspoon salt
⅛ teaspoon pepper
Few drops onion juice
2 teaspoons vinegar
8 round slices bread, fried in butter
8 slices tomato or 1 cup tomato sauce

Combine first 8 ingredients. Fill buttered timbale molds. Bake in pan of hot water in slow oven. Cover bread with tomato or tomato sauce. Turn spinach mold on each. If tomato was used, serve with white sauce.

Glazed Carrots

2 cups carrots
3 tablespoons fat
1 tablespoon sugar
Stock or water

Scrape and wash carrots of uniform size, preferably small new ones. Simmer until tender. Melt the fat, add the carrots, sprinkle with sugar and cook over a hot fire until they begin to brown. Add a small amount of stock or water and cook and stir until glazed.

Potato Croquettes

(Stuffed with Sausage)

2 cups potato, boiled and riced
2 beaten eggs
2 tablespoons melted butter
3 sausages Crumbs

Mix the potato, egg and butter well together. Take a small portion of the mixture, roll out one-half inch thick on a floured board, cut with a four-inch cutter. Put in half a cooked sausage, bringing the edges together so that the sausage is entirely enclosed. Repeat until all the mixture is used. Roll in slightly beaten egg, then in crumbs and let dry. Place croquettes in a frying basket, not more than three at a time, and fry in deep fat to a delicate brown color at a temperature of 380 degrees Fah. Roll on brown paper. Garnish with parsley.

Boston Baked Beans

1 quart navy beans
¾ pound fat salt pork
1 tablespoon salt
3 tablespoons sugar
1 tablespoon or 1 cup molasses, according to taste
½ teaspoon mustard, if desired
Boiling water.

Pick over beans, cover with cold water, and soak over night. Drain, cover with fresh water, heat slowly, keeping water below the boiling point, and cook until skins will burst when struck by a draft of air. Drain beans. Scald pork and scrape, remove ¼ inch slice, and put in bottom of bean pot. Cut through rind of remaining pork every half-inch, making cuts 1 inch deep. Put beans in pot and bury pork in beans, leaving rind exposed. Mix salt, molasses, sugar, and 1 cup boiling water and pour over beans. If that is not enough liquid to cover beans, add a little more boiling water. Cover bean pot and bake 6-8 hours in a slow oven, uncovering the last hour of cooking, that rind may become brown and crisp.

Corn Fritters

1 cup canned corn
5/8 cup flour
½ teaspoon baking powder
½ teaspoon salt
Few grains paprika 1 egg

Chop corn, drain, add dry ingredients mixed and sifted. Add egg yolk beaten until thick. Fold in the egg white, beaten until stiff. Drop spoonfuls on well greased frying pan or in deep fat. When well browned, drain on brown paper and serve hot with maple syrup.

Cream of Vegetable Soup

½-1 cup cooked vegetables, mashed or chopped
3 cups milk
2 slices onion
3 tablespoons butter
3 tablespoons flour
Salt and pepper

Melt butter in sauce pan and mix with flour. When well blended add the milk, which has been scalded with the onion. Remove the onion and stir until boiling point is reached. Add vegetables and vegetable stock and boil 2 minutes. Put through a sieve and season to taste. If desired, sprinkle with grated cheese. A combination of almost any vegetables may be used.

Asparagus Salad

Marinate cooked asparagus. Chill thoroughly, arrange several stalks on each plate on bed of lettuce or other salad green. Make stripe band across middle, using finely chopped hard-cooked egg white, hard-cooked egg yolk forced through a strainer, chopped pickles, and chopped pimento for the different stripes. Serve with French Dressing made with lemon juice.

The Relief Society Teachers

By Fern Rose McBride

MARY EVANS had the blues. The baby was cross with a bad cold, and the other boy had been burned, and scratched by the cat. With the two crying, she felt like bursting into tears herself.

Besides that, she was lonesome for her husband, who was away earning a living for his little family, and her mother, who had moved away a few months before.

The housework was done and the usual lure of music or drawing or reading failed to interest her today.

As she sat down and gazed through the window at the bleak trees and shivering birds, she thought to herself.

"Here I am, practically snowbound. I can't go to Relief Society meetings in such cold weather, with the babies. Since Mother left, no one comes to see me."

"Why the Relief Society Teachers are coming!" she exclaimed to her small son, and grabbed the brush to smooth his tousled hair.

A knock sounded, and she opened the door to welcome the visitors.

"There is no lesson this time, so we are just making a friendly call to see how everyone is getting along," said Mrs. Prescott.

They talked about many things, and exchanged ideas and thoughts.

"My, what wonderful women," thought Mary, after they had gone.

"Mrs. Wilson is a widow with four boys to support and Mrs. Prescott has eight children, besides three of her motherless sisters. I don't see how they manage."

She felt more cheerful, after talking with her mother's friends. Soon the baby awakened from his nap, so sweet and good-natured that she began to hum, forgetting she had ever been down-hearted.

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activity. Only those closely connected with the organizations had any idea of the scope of the work done and the skill of our Relief Society women in handcraft. We doubt if so many quilts were ever before assembled. The help given in feeding the children and in their playthings will be very suggestive and helpful.

We thank all those who made this display such a marked success. We wish all our members who have seen it and been thrilled with gratitude as were those privileged to view it.

General Conference

UNUSUALLY fine spirited addresses pregnant with well being to the Church membership, if heeded, marked the 103rd Annual Conference of the Church of Jesus Christ of Latter-day Saints. The Word of Wisdom was most emphatically stressed. President Grant devoted most of his address to this law of health.

Brother Talmage pointed out that prior to the depression members of the Church had been told by their leaders to " 'keep out of debt and not go into expanding schemes.' They were told of the times now upon us and those who had ears to hear acted on this advice and were benefited." He asserted that the emphasis laid on health during the conference had a deep significance. Said he, "Have you not read of the pestilences which are to be visited on the earth in the latter days? They are among the judgments prophesied for these times. Those who care for their health and keep strong are the ones who will survive. If a pestilence comes, let it not take you because of your poor health.

Prohibition was stressed and the people urged to do all in their power that the 18th Amendment would not be repealed.

Brother J. Reuben Clark was sustained as Second Counselor to President Grant and Brother Samuel O. Bennion made one of the First Seven Presidents of Seventies. President Clark pointed out that "We must again yield fealty to the law that mouldering wealth, however great, is a mere shadow compared with the living, enduring riches of the mind and heart. We must remember the command given to Israel of old—'Thou shalt love thy neighbor as thyself'—which, says James, is the 'royal law according to the Scriptures.'

"The world problem is not primarily one of finance, but requires unselfishness, industry, courage, confidence character, heart, temperance, integrity and righteousness. The world has been on a wild debauch, materially and spiritually; it must recover in the same way the drunken reprobate recovers—by repentance and right living.

"Standing before Capernaum, Jesus said: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' To the multitudes on the mount he said: 'Seek ye first the kingdom of God and His righteousness, and all these things shall be added.' The Psalmist sang: 'The judgments of the Lord are true and righteous altogether'."

President Ivins affirmed that we will survive and emerge from our present and unfortunate condition a wiser, happier and better people

no matter what our suffering may be before we win the victory. "It will come to our country, if it is to come at all, through the united efforts of the American people, whose souls, I believe, will turn to the Lord. Deliverance will not come by a miracle from heaven, but, I believe the Lord will endow us with wisdom and with his help will work out our deliverance."

He concluded by saying that his faith in the membership of the Church is unshaken, and he is sure that "by faith, with work added, we will carry the Church through to glorious triumph regardless of the sacrifices which may be required."

The people were exhorted to keep up their courage, to shun idleness, cast out greed and ambition and selfishness and bitterness and to return to the old virtues, industry, thrift, honesty, self reliance, independence of spirit self discipline and mutual helpfulness.

The Church is Strengthened

PEOPLE of the Church are delighted with the elevation of Elder J. Reuben Clark, Jr., to the position of Second Counselor in the First Presidency and Elder Samuel O. Bennion to be one of the First Seven Presidents of Seventies.

These men have demonstrated their devotion to the Church. They have lived lives consistent with its highest ideals. They are men who have strong and unswerving testimonies of the divinity of this great latter-day work and are willing to devote their lives to its welfare.

May physical strength, mental and spiritual power commensurate with the duties devolving upon them be their portion. May our Father's choicest blessings be with them in their ministry.

"Joseph Smith an American Prophet"

ELDER JOHN HENRY EVANS in "Joseph Smith An American Prophet" has produced a most interesting book and one that will be of great value in Church literature. He has followed only source material and has endeavored to present the available facts without smothering them in opinion. He says he has endeavored to make an interesting book and to give an impression of Joseph Smith and his work and thought, rather than to pile facts upon facts, and to this end has added as much human interest as possible.

Since it is true that "whether we view the Prophet of Palmyra as a fascinating personality, as a revealer of truth, as the founder of a church, or as the exponent of a large body of religious thought, there can be no doubt that his figure as times go on will bulk larger and larger against the background of history," this treatise will therefore be widely read.

The book is divided into three parts; First: "The Prophet's Extraordinary Career;" Second: "The Prophet's Religious Philosophy;" and Third: "The Prophet's Explanation of Himself."

While the volume will be of great interest to the people there are sentences that will startle and call forth protest from those who believe that Joseph Smith was divinely inspired in his mission.

The book is beautifully gotten out by the MacMillan Company.

Thou Livest!

By the Late Josephine Spencer

Lo, our Redeemer! from the death bands riven,
Gracious and strong, unspotted from Earth's stain,
Who but to Thee could such a task be given—
Son of the Highest—to rend Evil's chain?

Doubt's subtle fetters, Sin's untold dominion—
Ills that have bound Earth's children since the day
When that sleek serpent, Satan's chosen minion,
Whispered the lie that smoothed Man's downward way.

Strong warriors all—the foes of Thy high mission—
Legions encamped in Mutiny's defense—
Lined on high plains in proud and bold sedition,
Or in sly ambush linking chains of sense.

Brief Thy life's span for such colossal treasure
Reaped from Earth's round since that immortal night
When Thy lone Star arose Man's fate to measure
By the high Word emblazoned in its light.

Fierce was the fray, though swiftly timed its horror,
And then, behold—against Sin's mighty horde
Lo! Thou hast conquered—Thou, God's chosen warrior—
Crowned by Thy triumph Earth's eternal Lord.

No furthest cry too faint for thine attending—
No humblest soul beyond Thy sleepless care,
One missing lamb a loss to Thee transcending
Downfall of thrones, or crash of worlds in air.

So we revere Thee, King of God's anointing,
So do we love Thee by a gentler name—
Brother, Redeemer—by the Heaven's appointing
Sent us, Thy kindred, with Thy life to claim!

A Promise of Spring

By Tressa Love Hanson

The Winter has been long and dreary
The ground is still covered with snow
And yet as I gaze from my doorway
There's a promise of spring, soft and low.

There's a breeze coming up from the southland
That whispers through trees tall and bare
And listen! A meadowlark's singing:
There's a promise of spring in the air.

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